



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif-Lam-Meem*<sup>655</sup>

2. Allah, no an *elaha* (a deity) except Him, The *Hayyo* (Ever-Living), The *Oayyoume*<sup>656</sup> (Ever-Sustainer).

3. *Nazzala* ([He] repetitively descended) on you<sup>s</sup> The Book<sup>x</sup> by the right, *mussaddeqan*<sup>657</sup> (accepter as credible) for what (had been) between its<sup>x</sup> both hands<sup>w658</sup>; and [He] descended The Torah<sup>w</sup> and The Euangelion<sup>x659</sup>.

4. Of before, an aright-guidance<sup>x</sup> for the mankind; and [He] descended the Criterion; verily who<sup>r</sup> disbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (Qur'anic statements/messages) for them (is) a torment severe, and Allah (is) Mighty, revenge possessor.

5. Truly Allah, neither hides on Him a thing in the Earth<sup>w</sup> and nor in the Heaven<sup>w</sup>.

6. He Who portrays/fashions you<sup>b</sup> in the wombs show [He] wills; no an *elaha* (a deity) except Him, The Mighty The *Hakeemo*<sup>660</sup> (infinite *hekma*<sup>661</sup> (wisdom) Possessor).

7. He Who descended on you<sup>s</sup> The Book<sup>x</sup> of it<sup>x</sup> *Ayaton*<sup>w</sup> (Qur'anic statements) *muhkama'ton*<sup>w662</sup> (firm/eternally unchangeable)<sup>w</sup> they<sup>y</sup> (are) The Book's<sup>x</sup> mother; and others resemblers-she<sup>ym663</sup>; so as-to whom<sup>r</sup> in their hearts (is) a deviancy<sup>x</sup>, then *yattabe'o*<sup>664</sup> (they<sup>z</sup> closely-follow) what resembled of it<sup>x</sup> *ebtegha'a* (earnest-quest for) the *fetna'te*<sup>w</sup> (disbelief/tumult)<sup>w</sup> and *ebtegha'a* its<sup>x</sup> *ta'aweele*

الْم  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ  
التَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ  
الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ  
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ  
عَزِيزٌ ذُو انتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ

هُوَ الَّذِي يُصَوِّرُكُمْ فِي  
الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا  
هُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ  
مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ  
الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا  
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا  
تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ

<sup>655</sup> See the details in the *Lexicon* attached to this Translation.

<sup>656</sup> The word “الْقَيُّومُ” is one of Allah's most beautiful attributive names meaning: The Ever Sustainer of life and every thing in existence, and that is Allah (SWT)!

<sup>657</sup> The word “*mussaddeqan*” is more than an “affirmer,” it is accepter of the referent as credible!

<sup>658</sup> The expression: “between its both hands” is an Arabic tongue expression meaning “before=in front of!”

<sup>659</sup> The early writings of the founder and designator of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation with respect to the Torah!

<sup>660</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>661</sup> See the *Lexicon* attached to this Translation for “*hekma*!”

<sup>662</sup> See the *Lexicon* attached to this word Translation for elaboration.

<sup>663</sup> That is they are allegorical, and impart different meanings over time or to different perceptions! The suffix “-she”<sup>m</sup> is for the feminine “إِ”

<sup>664</sup> See the *Lexicon* attached to this Translation for the distinction between “تَبِعَ”= followed and “اتَّبَعَ”= closely-followed!

(ultimate: construing/explanation); and not knows its<sup>x</sup> *ta'aweela*(=*ta'aweela*) except Allah and the *ra'sekhoona*<sup>665</sup> (firmly and profoundly established-ones) in the erudition-/knowledge say they<sup>z</sup>: we believed by it<sup>x</sup>; each (is) from *ende* (springing from the munificence of/by Rule of) our Lord; and not *yadhdhakaro* (repetitively-reminisce) except the *alba'be's*<sup>\*666</sup> (hearts-intellects)'s possessors.

13. *Qad* (already and affirmatively) was for you<sup>b</sup> an *Ayaton*<sup>w</sup> (message/sign/proof) in *fe'a'tay'ne*<sup>w</sup> (two: bands/military detachments/groups)<sup>w</sup> both (of) them met; a *fe'aton*<sup>w</sup> (band/military detachments/group)<sup>w</sup> mutually fights in Allah's path while another<sup>w667</sup> a disbeliever<sup>w</sup>; they<sup>z</sup> see them twice their-like, the eye's seeing; and Allah supports<sup>668</sup> by His succor whom<sup>p</sup> [He] wills; verily in *tha'leka* (that-afar-it/ that) surely (is) an *aebratan* (instructive parable/example) for the *abssa're* (insights-/discernments) possessors.

14. (Had been) adorned for the mankind love (of) the (carnal) desires<sup>w</sup>: [of]<sup>669</sup> the women, and the sons, and the heaps (of) the heaped-up of [the] gold and [the] silver, and [the] horses<sup>w</sup> the *musanwama'te* (marked/-imprinted), and the *an'aa'me*<sup>w670</sup> (cattle/sheep/goats/ and camels)<sup>w</sup> and the *hartha* (tillage/ cultivation); *tha'leka* (that-afar-it/ that) (is) a *mata'ao*<sup>671</sup> (resource for transitory worldly delights) (of) the life<sup>w</sup> (of) the world<sup>w</sup>; and Allah has *busno* (desirable and delighting of) the *ma'aabe*<sup>672</sup> (willful-return).

15. Let-say [you<sup>s</sup>]: shall *ouna'bbe'okom* ([I] inform you<sup>b</sup> by piece-of-significant-and-availing-news) by *kbayren* (choicer/-superior/ worthier) than *tha'lekum* (he-afar-collective-you/ that); for whom<sup>r</sup> *ettaqaw* (they who had reverentially guarded not to displease Allah) *enda* (by munificence of/ by Rule of) their Lord gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup>; and spouses (wives) *muttabharaton* (wives having been purged); and a gratification from Allah; and Allah (is) *Basseeron* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences) by the *eba'de* (worshippers/ submitters/ slaves).

16. Who<sup>r</sup> say they<sup>z</sup>: (O), our Lord verily we, we believed, so Let [You<sup>s</sup>] forgive for us our offenses

تَأْوِيلَهُ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ  
ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا  
يَذْكُرُ إِلَّا أَهْلُ الْأَلْبَابِ ﴿٦٦﴾

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ  
الَّتِيقَا فِعْهًا تُقاتِلُ فِي سَبِيلِ اللَّهِ  
وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِّثْلِهِمْ  
رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ  
مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً  
لِّأُولِي الْأَبْصَارِ ﴿٦٧﴾

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ  
مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْأَفْضَةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ  
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَقَابِ ﴿٦٨﴾

قُلْ أَؤْتِبِعَكُم بَخِيرًا مِّنْ ذَٰلِكُمْ  
لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ  
بَصِيرٌ بِالْعِبَادِ ﴿٦٩﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ

<sup>665</sup> The word "*ra'sekhoona*" is a subjective, masculine, plural noun for which there is no English equivalent, meaning: *they* that are *firmly and profoundly established people*!

<sup>666</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "أهل الأبواب" = the *albab's* possessors!

<sup>667</sup> The word "أُخْرَى" is feminine, singular noun, hence: "another w!" So, *disbeliever*<sup>w</sup> is superscripted w!

<sup>668</sup> The word "يُؤَيِّدُ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone possesses!

<sup>669</sup> That is for, but "of" is more descriptive as "of" indicates "selectiveness" versus "for" suggests "entireness!"

<sup>670</sup> The word "the *an'am*" = "الأنعام" or "na'am" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels!

<sup>671</sup> The word "متاع" = "mata'ao" is rooted in the word "منع" with many meanings, among them: a resource for transitory worldly delight! See the *Lexicon* attached to this Translation for elaboration!

<sup>672</sup> The word "المآب" has several meanings, such as: (1) *return to the place of abode*, (2) *return to the source of authority* (such as Allah, SWT) by way of repenting, *all applying for entities with will*. So it's a *willful-return*! See *الراغب*!

and let-[You] preclude us (from) The Fire's<sup>w</sup> torment.

17. The *ssabereena* (people of patience) and the *ssadeqeena* (always-truth-enforcers), and the *qa'neteena* (they who are: devotedly obeyers/submitters), and the he-expenders, and the *mustaghfereena* (forgiveness he-seekers) by the *as'ha're* (damns' ere).

18. Witnessed/testified Allah that no an *elaha* (a deity) except Him, and the angels and possessors (of) the erudition/knowledge, *Qa'eman*<sup>673</sup> (constantly-Stander-/Maintainer [He]) by the *qeste*<sup>674</sup> (absolute justice post removal of injustice); no an *elaha* (a deity) except Him, The Mighty The Hakeemo<sup>675</sup> (infinite hekma Possessor).

19. Verily the religion *enda* (by: Rule/Dicta/Munificence) (of) Allah (is) [the] Islam; and not differed who<sup>r</sup> *oto* (had been given/accorded they<sup>r</sup>) the book except from after what came (to) them the erudition/knowledge, *baghyyan* (selfish excessiveness/transgression) among them; and whoever [he] disbelieves by Allah's *Aya'te*<sup>w</sup> (messages/signs/proofs) then verily Allah (is) swift (in) the reckoning.

20. So *en*(if) mutually they<sup>z</sup> argued you<sup>g</sup> then let-say [you<sup>r</sup>]: *aslamto* (I consigned) my face (i.e. entity) for Allah, and who<sup>p</sup> *ettaba'an*<sup>676</sup> ([he] who closely followed me); and let-say [you<sup>r</sup>] for whom<sup>p</sup> *oto* (they<sup>r</sup> had been accorded) the book, and the *ommeyeena*<sup>677</sup> (they who are unlettered/ the Arabs): *a'aslamtom* (have you<sup>r</sup> become Muslims); so *en*(if) *aslamto* (they<sup>r</sup> became Muslims), then *Qad* (already and affirmatively) *ibtadaw* (they<sup>r</sup> found and accepted the aright-guidance); and if they<sup>z</sup> diverted, then verily only on you<sup>g</sup> (is) the announcement, and Allah (is) *Basseeron* (keen: Seer-/comprehensive Knower of the facts and their ultimate consequences) by the *eba'de* (worshippers/ submitters/ slaves).

21. Verily who<sup>r</sup> they<sup>z</sup> disbelieve by Allah's *Aya'te*<sup>w</sup> (messages/signs/proofs) and they<sup>z</sup> kill<sup>678</sup> the prophets by other than a right, and they<sup>z</sup> kill whom<sup>p</sup> command they<sup>z</sup> by the *qeste* (absolute justice post removal of injustice) of the mankind, so *bashsher*<sup>679</sup> (let-tell you<sup>r</sup> pleasant tidings to) them, by a painful torment.

22. Those who<sup>r</sup> (had) miscarried<sup>w</sup> their works<sup>w</sup> in the

النَّارِ

الصَّابِرِينَ وَالصَّادِقِينَ  
وَالْقَانِتِينَ وَالْمُنْفِقِينَ

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا  
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ  
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا  
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ  
بِقَايَةِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ

الْحِسَابِ

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ  
لِلَّهِ وَمَنْ اتَّبَعَنِي فَقُلْ لِلَّذِينَ أُوتُوا  
الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ  
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ

بَصِيرٌ بِالْعِبَادِ

إِنَّ الَّذِينَ يَكْفُرُونَ بِقَايَةِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ  
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ

بِعَذَابٍ أَلِيمٍ

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ

<sup>673</sup> The word "قَائِمًا" is an adverbial construct; see الطبري and إعراب القرآن، لمحمود صافي. For lack of a better word in English to depict this adverbial sense the word "constantly" was prefixed to "Maintainer." I chose "Maintainer" in its sense of "keeping in state of constant efficiency and validity," a state doable by Allah only!

<sup>674</sup> The word "القسط" is not just "justice" = "العدل." Thus, "القسط" is absolute justice post removal of the injustice. See the Lexicon attached to this Translation for the difference between "القسط" and "العدل."

<sup>675</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>676</sup> The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبَعَ" not "تَبَعَ"

<sup>677</sup> The word "أُمِّيِّينَ" (referring to the Arabs) is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it! So I resorted to transliteration and parenthetical explanation! Also the "أُمِّيِّينَ" could mean the Gentiles!

<sup>678</sup> The word "kill" here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times! (Reader must bear in mind prophet vis-à-vis messenger!)

<sup>679</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron = يبشراً/يُبشراً/مُبشراً



world<sup>w</sup> and the Hereafter<sup>w</sup>; and not for them of succorers.

23. Have not [you<sup>s</sup>] seen to whom<sup>t</sup> *oto* (they<sup>z</sup> had been allotted/ accorded) a lot of the book, they<sup>z</sup> (are being) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (are) shunners.

24. *Tha'leka* (that-afar-it/that) (is) because verily they said: never touches/betides us The Fire<sup>w</sup> except days *ma'adoda'ten<sup>w</sup>* (a few/countables)<sup>w</sup> and beguiled them in their religion what they<sup>z</sup> were *yaftarona* (they<sup>z</sup> craft a lie for fraudulent end).

25. So how *edha*<sup>680</sup> (when) We gathered them for a day<sup>x</sup> no suspicion (is) in it<sup>x</sup> and (had been) fulfilled-she<sup>y681</sup> every self<sup>w</sup> what earned-she<sup>y</sup> while they (are) not *yodh'lamoona*<sup>682</sup> (to be wronged they<sup>r</sup>).

26. Let-say [you<sup>s</sup>]: *Allahumma*<sup>683</sup> (O, Allah) Owner (of) The proprietorship<sup>x</sup>; to'atey ([You<sup>s</sup>] accord/give) the proprietorship<sup>x</sup> for whom<sup>p</sup> [You<sup>s</sup>] will and [You<sup>s</sup>] wrest The proprietorship<sup>x</sup> from whom<sup>p</sup> [You<sup>s</sup>] will; and [You<sup>s</sup>] aggrandize/dignify whom<sup>p</sup> [You<sup>s</sup>] will and [You<sup>s</sup>] humiliate whom<sup>p</sup> [You<sup>s</sup>] will; by Your<sup>t</sup> Hand<sup>684</sup> (is) the *kbayro* (mercy/ revelation/ goodness/ worthiness/ possession/ provision/ power/ rain); verily You<sup>g</sup> (are) over every thing (is) Omnipotent.

27. [You<sup>s</sup>] transpierce the night in the day; and [You<sup>s</sup>] transpierce the day in the night; and *tokbrejo* ([You<sup>s</sup>] emerge/ produce) the *bayya* (living/ alive) from the *mayye'te*<sup>685</sup> (eventually dying entity) and *tokbrejo* the *mayye'te* from the *bayya*; and *tar'zeqo* ([You<sup>s</sup>] grant provisions/ victuals for sustenance to) whom<sup>p</sup> [You<sup>s</sup>] will by other than a count.

28. Let-not *yattak.betbec*<sup>686</sup> (they<sup>z</sup> take and make) the believers the disbelievers *anle'ya*<sup>687</sup> (allies/ guardians) of without/- lesser than<sup>688</sup> the believers; and whoever [he] does *tha'leka* (that-afar-it/that) then (that is) not of Allah in a thing, except that *tattaqo* (you<sup>z</sup> reverentially guard not

فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ

نَصِيرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا  
مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ  
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى

فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا  
النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ  
وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ  
لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ  
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

﴿٢٦﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي  
الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ  
مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ  
مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

﴿٢٧﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ  
النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ  
مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ  
الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ

حِسَابٍ ﴿٢٨﴾

لَّا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ  
أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن  
يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي

<sup>680</sup> This “إِذَا” is not a conditional article, See اعراب القرآن، لـ محمود صافي، معني اللبيب and الدر المصون لت أحمد الحلبي

<sup>681</sup> The word “وُفِّيَتْ” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “وُفِّيَتْ” means had been endeavored and gathered the last part of an obligation and fulfilled it!

<sup>682</sup> The word “wronged” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

<sup>683</sup> The expression “اللهم” = “يا الله” means a call of invoking/ supplicating/ beseeching Allah!

<sup>684</sup> Some say that the “hands” are symbols of divine Might! What must be remembered is that none in existence like Allah, so there is no-way to compare Allah's "Hands" with anything!

<sup>685</sup> The word “mayye'te” is commonly confused with “may'te,” has no exact English equivalent *per se*! So, “mayye'te” is best approximated by an entity that will be eventually-dying, whereas “may'te,” = “ميت” with a *sokoon* on the “ي” means “dead”! The Qur'an is 100% consistent in this regards!

<sup>686</sup> The word “يَتَّخِذُ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “يَتَّخِذُ” is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

<sup>687</sup> The word “أَوْلِيَاءَ” could also mean: friends, protectors, allies!

<sup>688</sup> That is besides or in preference to the believers!

to displease Allah) from them a *toqattan*<sup>w</sup> (a *circumspective precaution*)<sup>w</sup>; and *youhadhdherokum* (cautions you<sup>b</sup>) Allah *Nafsabo*<sup>689</sup> (Hissel, i.e. His retribution), and to Allah (is) the destiny.

29. Let-say [you<sup>s</sup>]: *en* (if) you<sup>z</sup> hide what (is) in your<sup>n</sup> chests or you<sup>z</sup> disclose/flash it<sup>x</sup> Allah knows it<sup>x</sup> and [He] knows what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and Allah over every thing (is) Omnipotent.

30. Day finds each self<sup>w</sup> what worked-she<sup>y</sup> of *khayren*<sup>x</sup> (*goodness/desirables/provision/worship*)<sup>x</sup> *muhdharan*<sup>690</sup> (that which was presented/produced predeterminedly vis-à-vis time and place); and what worked-she<sup>y</sup> of an ill<sup>x</sup> [it<sup>w</sup>] longs<sup>691</sup> if that (were) between it<sup>w</sup><sup>692</sup> and between [it<sup>x</sup>]<sup>693</sup> an *amadan*<sup>694</sup> (term-limit end) afar; and *youhadhdhero-kum* (cautions you<sup>b</sup>) Allah *Nafsabo*<sup>695</sup> (Hissel, i.e. His retribution), and Allah (is) *Ra'ofof*<sup>696</sup> (iteratively Forbearer/Clement) by the *eba'de* (worshippers-/submitters/slaves).

31. Let-say [you<sup>s</sup>]: *en* (if) were you<sup>c</sup> loving Allah then *ettabe'oney*<sup>697</sup> (let-you<sup>c</sup> closely-follow me) (then) Allah (shall) love you<sup>b</sup> and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

32. Let-say [you<sup>s</sup>]: let-obey you<sup>z</sup> Allah and the messenger; then *en* (if) they<sup>z</sup> diverted, then verily Allah loves not the disbelievers.

33. Verily Allah *estafa*<sup>698</sup> (superlatively and exclusively selected) Adam and Noohan (Noah) and *aala*<sup>699</sup> (family/house/kin/chiefs/followers) *Ebraheema* (Abraham), and *aala*

شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً  
وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى  
اللَّهِ الْمَصِيرُ ﴿٢٩﴾

قُلْ إِنْ تُخَفُوا مَا فِي صُدُورِكُمْ  
أَوْ تَبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ  
مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ  
سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ  
أَمَدًا بَعِيدًا وَيُحَذِّرُكُمْ اللَّهُ  
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ  
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ  
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ  
تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا  
وَعَالِ إِبْرَاهِيمَ وَعَالِ عِمْرَانَ عَلَى

<sup>689</sup> That is His *retribution* if you<sup>f</sup> violate His Criteria of established *Sabreyah* maxims!

<sup>690</sup> The word "*muhdharan*" = "محضرًا" is *passive objective noun* rooted in the past tense verb of "حضر" So "محضرًا" means: *presented predeterminedly vis-à-vis time and place*, such as the student in a classroom!

<sup>691</sup> The word "تودُّ" means having an *earnest desire* for some thing *beyond reach*, i.e. it *cannot materialize in life*, but *surely will materialize in the Hereafter*!

<sup>692</sup> This "it<sup>w</sup>" refers to the "النفس" (the self<sup>w</sup>), in Arabic a *feminine gender*, so its<sup>w</sup> reference *must be feminized*!

<sup>693</sup> This "it<sup>x</sup>" refers to "السوء" the ill, in Arabic a *masculine gender*, so its<sup>x</sup> reference *must be made masculine*!

<sup>694</sup> The word "الأمَد" = "نهاية الأجل" i.e. the term-limit end! See *اللسان*!

<sup>695</sup> See the *Lexicon* attached to this *Translation* regarding "*Nafsabo*"

<sup>696</sup> The word "رؤوف" of "الرافة" which is more *intensive* than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرافة" is a *protective-mercy*=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See *النتائج*!

<sup>697</sup> The word "closely" is used to *intensify* the word "follow," as the Arabic is "اتبعوا" not "اتبعوا"

<sup>698</sup> The word "اصطفى" means: *selected the best* from among other similars! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* "على" In the case of (a) it *could include more than a single element*! In the case of (b) it means it is *exclusivity*, of "الأصطفاء," that is "الأصطفاء" is *exclusively* for a single element! See the *Lexicon* to this *Translation* for elaboration and specific examples!

<sup>699</sup> The word "آل" has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders! (4) The distant indistinguishable human apparition! It is also used to *ennoble and dignify*!

*Imrana over the worlds.*

34. A progeny<sup>v</sup> some (of) it<sup>w</sup> of some; and Allah (is) *Sa'meeon*<sup>700</sup> (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

35. *Edb* (when) said-she<sup>y</sup> *Imran's* woman/wife: my Lord, verily I vowed for You<sup>g</sup> what (is) in my belly, votary<sup>701</sup>; so *taqabbal*<sup>702</sup> (*let-clemently accept [Your]*) from me, verily You<sup>g</sup>, You<sup>s</sup> (are) 'The *Sa'meeo*<sup>703</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

36. Then *lamma* (when/whence) delivered-she<sup>y</sup> her, said she<sup>y</sup>: my Lord, verily I delivered her a female; and Allah (is) knowinger by what delivered-she<sup>y</sup>; and not the male (is) like the female; and that I named her *Maryama* (Mary); and verily I refuge her by You<sup>g</sup> and her offsprings (too) from the Satan, the *ra'jeeme* (*he-who is ever multitudinously stoned/cursed*).

37. So *taqabbala*<sup>704</sup> (*clemently accepted*) her, her Lord by an acceptance *hasaanen* (*in desirability and delight*); and sprouted<sup>705</sup> her [He] a sprouting *hasanan* (*perfected/desirably and delightfully all around*); and [He] (*caused to*) sponsor her *Zacharia*; everywhen [he] entered on her the niche<sup>706</sup> [he] found *enda* (by) her a *rez'qan*<sup>x</sup> (*provision-/victual*)<sup>x</sup>; said [he]: O, *Maryamo* (Mary) wherefrom<sup>707</sup> for you<sup>y</sup> this; said she<sup>y</sup>: it<sup>x</sup> (is) from *ende* (*by munificence of/ by Rule of*) Allah; verily Allah *yar'zoqo* (*grants provisions-/victuals*) whom<sup>p</sup> [He] wills by other than a count.

38. Afar-there<sup>708</sup> prayed (to) /invoked *Zacharia* his Lord, said [he]: my Lord let-grant [You<sup>s</sup>] for me from *ladon*<sup>709</sup> (*directly and possessively from*) You<sup>g</sup> a good<sup>w</sup> progeny<sup>710</sup>; verily You<sup>g</sup> (are) *Sa'meeo*<sup>711</sup> (*Acute-Hearer-/favorable Answerer to*) the prayer/invocation.

الْعَلَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَلَئِنِّي سَمِيتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٧﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُؤُنَىٰ لَكَ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

هَٰذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

<sup>700</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word the "Same'o"= "المُسمع"

<sup>701</sup> The word "*muharraran*"= "مُحَرَّرًا" is an *objective, masculine singular noun*, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary!

<sup>702</sup> The word used in The Qur'an is "تَقَبَّلَ" not "اِقْبَلْ"=accept. Thus, "تَقَبَّلَ" means accept with *clemency or mercy*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تَقَبَّلَ [You] *clemently accept*!

<sup>703</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word the "Same'o"= "المُسمع"

<sup>704</sup> In this case, as in this great *Ayah*, Allah *clemently or mercifully* accepted Mary's rearing!

<sup>705</sup> The word "أَنْبَتَهَا" "sprouted her," not only in the sense of *began* her growth but *developed* her, which is yet another meaning of "sprout!"

<sup>706</sup> The word "niche"= "مِحْرَاب" named "مِحْرَاب" to *worship* in it, meaning to *wage war* against the Satan!

<sup>707</sup> The word "أُنَى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>708</sup> In Arabic the words: "هَٰذَا", "هَٰنَا", and "هَٰنَا" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the furthest)"! Thus, "هَٰنَا" implies that *Zacharia's* prayer came *later*, i.e. *not there and then* when Mary said: "verily, Allah provides whom He wills without count."

<sup>709</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ" thus, "لَدُنْ" which closer spatially and more specific! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See اللسان!

<sup>710</sup> The word "ذُرِّيَّةً" linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! In this context *progeny* seems to be what applies!

<sup>711</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word the "Same'o"= "المُسمع"



39. So [called-she<sup>y</sup>] him the angels<sup>x712</sup> while he (*was*) standing/stander praying in the niche: verily Allah *youbashshero*<sup>713</sup> (*tells pleasant tidings to*) you<sup>g</sup> by *Yabya* (*John*), *mussaddeqan*<sup>714</sup> (*accepter as credible*) by a word<sup>715</sup> of Allah, and a master/forbearer, and *hassoran*<sup>716</sup> (*chastely abstainer*) and a prophet of the *ssa'leheena* (*righteous-people*).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

40. Said [he]: my Lord/lord<sup>717</sup> wherefrom<sup>718</sup> (*to*) be for me a *gholamon*<sup>719</sup> (*boy*) while *qad* (*already and affirmatively*) attained me the agedness/elderliness and my woman-/wife (*is*) a barren/sterile; said [He/he]: like *tha'leka* (*that-afar-it/that*) Allah does what [He] wills.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

41. Said [he]: my Lord/lord, let-make [You<sup>s</sup>]/you<sup>s</sup> for me an *Aya'tan*<sup>w</sup> (*sign*)<sup>w</sup>; said [He/he]: your<sup>t</sup> *Aya'to*<sup>w</sup> = (*Aya'tan*<sup>w</sup> *is*) that [you<sup>s</sup>] speak not (*to*) the mankind (*for*) three days, save symbolically<sup>720</sup>; and let-remember [you<sup>s</sup>] your<sup>t</sup> Lord myriadly, and *sabbeh*<sup>721</sup> (*let-say* [you<sup>s</sup>]: *subhana Allah*) by the *aasbeyye*<sup>722</sup> (*the early part of night*) and the *ebka're*<sup>723</sup> (*a little after sun rise until mid-day*).

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمًا وَادَّكُرَ رَبُّكَ كَثِيرًا وَسَبِّحْ بِالْعُشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

42. And *edh* (*when*) said-she<sup>y</sup> the angels (*Arch Angle Gabriele*): O, *Maryamo* (*Mary*) verily Allah *esstafa*<sup>724</sup> (*superlatively and exclusively selected*) you<sup>y</sup> and [He] purged you<sup>y</sup> and *esstafa* [He] you<sup>y</sup> over the worlds' women.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

43. O, *Maryamo* (*Mary*): *uq'no'tee* (*let-you<sup>s</sup>: devotedly-obey/-submit*) for your<sup>y</sup> Lord and let-kowtow [you<sup>y</sup> <sup>g</sup>] and *erka'ey* (*let-markedly bow* [you<sup>y</sup> <sup>g</sup>] *i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).

يَمْرَيْمُ أَقْبَتِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. *Tha'leka* (*that-afar-it/that*) (*is*) of the invisible *an'ba'e*<sup>x725</sup> (*significant-and-availing-tidings*)<sup>x</sup> [We] reveal<sup>726</sup>

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ

<sup>712</sup> See the *Lexicon* attached to this Translation for the word “الملائكة” although in the plural what is meant is one great angel, that of Gabriel. Some time in the Arabic tongue expressions they say: where are the “princes” or the “bosses” when they mean the prince or the boss respectively! Also, since the “الملائكة” = angels, is a “broken plural” in Arabic Grammar, its reference is feminized, hence “called-she” him!”

<sup>713</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheron* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

<sup>714</sup> The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

<sup>715</sup> The expression “*by word of Allah*” means Allah’s messenger and prophet *Isa* (*Jesus*) peace be upon him and his chaste mother, who came into existence by Allah’s word: “*be*” and he became!

<sup>716</sup> The word “*حصورا*” is a subjective noun in the intensive form, meaning he who is *abstainer* (from sexual activities, while capable of doing it)! That is to say: he who is *chastely abstainer*!

<sup>717</sup> The word “*رب*” in “*رب*” here could mean: (1) Allah or (2) the Arch Angel, Gabriel! See القرطبي

<sup>718</sup> The word “*أننى*” is a multi-meaning adverbial particle: wherefrom!

<sup>719</sup> The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>720</sup> That is gesturally!

<sup>721</sup> The phrase “*subhana Allah*,” means: Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>722</sup> The word: العشي = “early part of night,” as there is no English equivalent for “العشي”!

<sup>723</sup> The word: إيكار = the time period spanning a little after sun rise until mid-day.

<sup>724</sup> See the *Lexicon* attached to this Translation or footnote 657 above for elaboration on this word!

<sup>725</sup> See the *Lexicon* attached to this Translation for “*naba'd*”

<sup>726</sup> The word “*نوحى*” is rooted in “*وحي أو أوحى*” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “*الوحي*” is fire<sup>3</sup> or king! See اللسان!

it<sup>x</sup> to you<sup>g</sup>; and you<sup>g</sup> were not *laday*<sup>727</sup> (*directly present by*) them *edh* (*when*) throwing they<sup>z</sup> their pens (*arrows*), which (*of*) them (*should*) sponsor Maryama (*Mary*); and you<sup>g</sup> were not *laday* them *edh* dispute they<sup>z</sup> (*as to the sponsorship of her upbringing*).

45. *Edh* (*when*) said-she<sup>y</sup> the angels (*Arch Angle Gabriele*) O, Maryamo (*Mary*) verily Allah *youbashshero*<sup>728</sup> (*tells pleasant tidings to*) you<sup>y g</sup> by a word from Him, his name (*is*): the Messiah *Esa* (*Jesus*), Maryama's (*Mary's*) son, notable/prestigious in the world<sup>w</sup> and the Hereafter<sup>w</sup> and of the *mugarrabeena* (*he-who is among the ones brought nighest to Allah*).

46. And [*he*] speaks (*to*) the mankind in the cradle and *kablan* (*maturely*) and of the *ssa'lebeena*<sup>729</sup> (*righteous-people*).

47. Said-she<sup>y</sup>: my lord (*Arch Angle Gabriele*) where-from<sup>730</sup> (*to*) be for me a child<sup>731</sup> while not *yamsas* (*touch/ come-on to/ had sexual relation with*) me a human; said [*he*]: like *tha'leka* (*that-afar-it/ that*) Allah creates what<sup>732</sup> [*He*] wills; if [*He*] judged a matter<sup>x</sup> so verily only says [*He*] for it<sup>x</sup>: let-*[you]* be so [*it*<sup>x</sup>] is.

48. And [*He*] teaches him the book,<sup>733\*</sup> and the *bekmata*<sup>w734</sup> (*wisdom*)<sup>w</sup> and the Torah and the Euangelion<sup>735</sup>.

49. And a messenger to Israel's sons: *anney* (*that I*) *qad* (*already and affirmatively*) came (*to*) you<sup>b</sup> by an *Ayaten*<sup>w</sup> (*miracle/ sign/ proof*)<sup>w</sup> from your<sup>n</sup> Lord; verily [*I*] create for you<sup>b</sup> of the mud like the bird's-mold<sup>x</sup> then [*I*] blow in it<sup>x</sup>; then [*it*<sup>x</sup>] be<sup>w</sup> a bird<sup>x</sup> by Allah's leave; and [*I*] cure the *akmah* (*blind at birth*) and the leper; and [*I*] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news to*) you<sup>b</sup> by what you<sup>z</sup> eat and what you<sup>z</sup> save in your<sup>n</sup> houses; verily in *tha'leka* (*that-afar-it/ that*) surely (*is*) an *Ayatan*<sup>w</sup> (*sign/ proof*)<sup>w</sup> for you<sup>b</sup> en(*if*) you<sup>c</sup> were believers.

إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَتُهمَّ يَكْفُلُ مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٥١﴾

إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٥٢﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٥٣﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٥٤﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٥٥﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مِنْ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفِخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخِي الْيَهُودَ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٥٦﴾

<sup>727</sup> The word “لدى” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” so “اللسان” which closerspatially and more specific! So, “directly present by” (them) seems to indicate such closeness! See اللسان!

<sup>728</sup> See footnote 644 above regarding إيشير

<sup>729</sup> The Arabic word “الصالحين” is plural for “صالح” of which he, *Esa*, is one of them. The English word “righteous” is an adjective so no plural for it; hence, *saleben* (*righteous people*)! He spoke in the “cradle” as a phenomenal sign/proof exonerating his chaste mother, and “maturely” as Allah’s Prophet and Messenger to the Israelites!

<sup>730</sup> See footnote 681 above, regarding “أنى”

<sup>731</sup> The word “ولد” applies to a “son” or a “daughter” See الهادي!

<sup>732</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See محمود صافي، إعراب القرآن، ل احمد الحلب و الدر المصون، ل احمد الحلب

<sup>733</sup> The word “الكتاب”=book, or “الكتابة”=writing, i.e. hand-writing! See القرطبي!

<sup>734</sup> See the Lexicon attached to this Translation for “bekma!”

<sup>735</sup> This translator does not believe it is fit to parenthetically state “the Gospel” for the Euangelion, as the Euangelion is the pure and unaltered divine Book to Isa (Jesus); whereas the Gospel is verifiably authored book by mostly unknown authors; and is verifiably full of errors and contradictions!



50. And *mussaddeqan*<sup>736</sup> (*accepter as credible*) for what (*had been*) between-my-hands<sup>w</sup> (*i.e. before me*) of the Torah; and to legitimize [I] for you<sup>b</sup> some (*of that*) which<sup>x</sup> (*had been*) illegitimated on you<sup>b</sup>; and I came (*to*) you<sup>b</sup> by an *Ayaten*<sup>w</sup> (*miracle/sign/proof*)<sup>w</sup> from your<sup>n</sup> Lord; so *ettaqo* (*let-reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me]<sup>737</sup>.

51. Verily Allah (*is*) my Lord and your<sup>n</sup> Lord, so let-worship Him you<sup>z</sup>; this (*is*) *Sse'ratten* (*road/way*) straight.

52. Then *lamma* (*when/whence*) sensed *Esa* (*Jesus*) from them the disbelief said [*he*]: who<sup>a</sup> (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers, we believed by Allah and let-witness/testify [*you<sup>r</sup>*] by-such we surely (*are*) Muslims (*consigners to Allah*).

53. (O), our Lord: we believed by what (*had*) descended You<sup>g</sup> and *ettaba'na* (*we closely-followed*) the messenger, so let-[*You<sup>r</sup>*] write us with the witnesses.

54. And machinated they<sup>z</sup> machination, and Allah (*is*) *kbayro* (*superior/ worthier*) of the machinators.

55. *Edb* (*when*) Allah said: O, *Esa* (*Jesus*), verily I am *mutawafeeka* (*receiving you<sup>g</sup> while you<sup>s</sup> are not dead*) and raising you<sup>g</sup> to Me, and purging you<sup>g</sup> [I] from whom<sup>r</sup> they<sup>z</sup> disbelieved; and [*I am*] making whom<sup>r</sup> *ettaba'aka* (*they<sup>z</sup> who closely*<sup>738</sup> *followed you<sup>g</sup>*) above whom<sup>r</sup> they<sup>z</sup> disbelieved, to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; afterwards to Me (*is*) your<sup>n</sup> return then [I] rule among you<sup>b</sup> in what you<sup>c</sup> were in it<sup>x</sup> differing.

56. So as-to who<sup>r</sup> they<sup>z</sup> disbelieved, then [I] torment them a hard/severe torment in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and not for them of succorers.

57. And as-to whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> so fulfills<sup>739</sup> (*for*) them [*He*] their remunerations; and Allah loves not the *dha'lemeena*<sup>740</sup> (*injustice-doers*).

58. *Tha'leka*<sup>x</sup> (*that-afar-it/that*)<sup>x</sup> [*We*] recite it<sup>x</sup> on you<sup>g</sup> of the *Aya'te*<sup>w</sup> (*messages/signs/proofs*) and The *Thekro* (*Qur'an*) The *Hakeeme*,<sup>741</sup> *infinite bekma*<sup>742</sup> *Possessor*.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ  
التَّوْرَةِ وَلَأَحِلَّ لَكُم بَعْضُ  
الَّذِي حَرَّمَ عَلَيْكُمْ وَجَعَلْتُ  
بِقَايَةِ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا ۝

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ  
قَالَ مِّنْ أَنصَارِي إِلَى اللَّهِ قَالَ  
الْحَوَارِيُّونَ حَسْبُكَ أَنْصَارُ اللَّهِ ءَامَنَّا  
بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ۝  
رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا  
الرَّسُولَ فَأَكْتَبْنَا مَعَ  
الشَّاهِدِينَ ۝

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ ۝

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ  
وَرَافِعُكَ إِلَىٰ وَمَطْهَرُكَ مِّنَ الَّذِينَ  
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ  
فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ  
الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ  
فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ ۝

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّيْهُمْ  
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ  
وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ۝

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ  
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ

<sup>736</sup> The word "*mussaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

<sup>737</sup> The letter "ن" in "أطيعون," by Arabic (*Linguistic*) Rule, is called "نون الوقاية أو العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "أنا" The speaker's pronoun "أنا" in "فأطيعون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

<sup>738</sup> The word "closely" is used to intensify the word "followed," as the Arabic is "اتبعوك" not "اتبعوك"

<sup>739</sup> The word "يوفي" in "يوفيهم" from "الوفاء" = "التمام"، meaning gathering the last component of any obligation to make it a whole! Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it!

<sup>740</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>741</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيمة"

59. Verily *Esa's* (*Jesus's*) parable/example *enda* (by rule of) Allah (*is*) like Adam's parable/example, [*He*] created him of *tora'ben* (crushed sand); afterwards [*He*] said to him: let-*[you<sup>s</sup>]* be, so [*he*] is.

60. The right (*is*) from your<sup>t</sup> Lord so let-not be *[you<sup>s</sup>]* of the dubitantes.

61. So whoever [*he*] mutually argued you<sup>g</sup> in him (*Esa/Jesus*) from after what came (*to*) you<sup>g</sup> of the knowledge/erudition, then let-say *[you<sup>s</sup>]*: let-come you<sup>z</sup>: [*we*] summon our sons and your<sup>n</sup> sons and our women and your<sup>n</sup> women and our selves<sup>w</sup> and your<sup>n</sup> selves<sup>w</sup> afterwards *nabta'bel* (*[we]* elaborately supplicate-/mutually curse), then [*we*] make Allah's curse on the liars.

62. Verily this (*is*) surely it<sup>x</sup> (*is*) the narrative<sup>x</sup> the right<sup>x</sup>; and not of an *elaben* (a deity) except Allah; and verily Allah (*is*) surely He (*is*) The Mighty The *Hakeemo*<sup>743</sup> (infinite *hekma*<sup>744</sup> Possessor).

63. So *en* (*if*) they<sup>z</sup> diverted, then verily Allah (*is*) Omniscient by the corrupters.

64. Le-say*[you<sup>s</sup>]*: O, folks (*of*) the book let-come you<sup>z</sup> to a *sawa* (mutually agreeable/ equitable/ even) word between us and [*between*] you<sup>b</sup>: that not [*we*] worship except Allah and [*we*] partner not by Him a thing; and let-not *yattakbetha*<sup>745</sup> (take and make) some (*of*) us some (*as*) lords of lesser than/without Allah; then, *en* (*if*) they<sup>z</sup> diverted, then let-say *[you<sup>s</sup>]*: let-testify/witness you<sup>z</sup> by-such we surely (*are*) Muslims (*consigners to Allah*).

65. O, the book's folks, wherefore mutually you<sup>z</sup> argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she<sup>y</sup> the Torah<sup>w</sup> and the Euangelion<sup>x746</sup> except from after him; do then not reason you<sup>z</sup>.

66. Ha you<sup>f</sup> these mutually argued you<sup>c</sup> in what for you<sup>b</sup> by it<sup>x</sup> erudition/knowledge, so wherefore mutually argue you<sup>z</sup> in what not for you<sup>b</sup> by it<sup>x</sup> erudition-/knowledge; and Allah knows and you<sup>f</sup> know not.

67. Neither was *Ebraheemo* (*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [and,] but [*he*] was *haneefan*<sup>747</sup> (soundly leaning [*he*]) Muslim, and [*he*] was not of the

## وَالذِّكْرَ الْحَكِيمَ ﴿٣٥﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ  
كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ  
قَالَ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ  
الْمُتَمَتِّينَ ﴿٣٧﴾

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا  
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا  
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا  
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ  
نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى  
الْكَاذِبِينَ ﴿٣٨﴾

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ  
وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَاتَّ اللَّهُ  
لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٩﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ  
بِالْمُفْسِدِينَ ﴿٤٠﴾

قُلْ يَتَاهِلَ الْكِتَابُ إِلَى  
كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا  
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا  
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا  
أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٤١﴾

يَتَاهِلَ الْكِتَابُ لَهُ تَحَاوُوتٌ  
فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ  
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا  
تَعْقِلُونَ ﴿٤٢﴾

هَآأَنْتُمْ هَآؤَآءِ حَاجَجْتُمْ فِيمَا  
لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّوْنَ  
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا  
نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا

<sup>742</sup> See the *Lexicon* attached to this Translation for “*hekma*!”

<sup>743</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

<sup>744</sup> See *Lexicon* attached to this Translation for “*hekma*!”

<sup>745</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and presuming some thing about what was taken! Thus, it is *not* just the mere *taking*!

<sup>746</sup> See the *Lexicon* attached to this Translation for the word “*Euangelion*,” presumably the “*Gospel*!”

<sup>747</sup> The word “حَنِيفًا” = “مِيلًا” in this *Ayah* is a predicate construct (for *كان*), hence “incliner/soundly leaning [*he*]. See *إعراب القرآن*, لمحمود صافي. The “*inclining/leaning*” is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

S3 Aa'le Aemran *mushtakeena (he-they who partner deities with Allah/he-polytheists).*

68. Verily worthiest (of) the mankind by Ebraheema (Abraham) (are) surely who<sup>r</sup> ettaba'a (they<sup>x</sup> who closely-followed) him, and this<sup>x</sup> [the] prophet, and who<sup>r</sup> they<sup>z</sup> believed; and Allah (is) the believers' Wa'leyon (Guardian/Ally).

69. Longed-she<sup>748</sup> a ta'efa'ton<sup>w</sup> (a group/faction/party)<sup>w</sup> of the book's folks if<sup>749</sup> they<sup>z</sup> (could) mislead you<sup>b</sup> and not they<sup>z</sup> mislead except themselves<sup>w</sup> while not perceive they<sup>z</sup>.

70. O, you the book's folks: wherefore you<sup>z</sup> disbelieve by Allah's Aya'te<sup>w</sup> (miracle/igns/proofs) while you<sup>f</sup> witness.

71. O, you the book's folks: wherefore addle you<sup>z</sup> the right<sup>x</sup> by the falsehood<sup>x</sup> and you<sup>z</sup> conceal the right<sup>x</sup> while you<sup>f</sup> know.

72. And said-she<sup>y</sup> a ta'efa'ton<sup>w</sup> (group/faction/party)<sup>w</sup> of the book's folks: let-believe you<sup>z</sup> by (that) which<sup>x</sup> (had been) descended on who<sup>r</sup> they<sup>z</sup> believed the day's<sup>x</sup> face<sup>x750</sup> and let-disbelieve you<sup>z</sup> (by) its<sup>x</sup> end<sup>x</sup>; la'alla (craving currently unavailable deed that, perhaps) they return they<sup>z</sup>.

73. And let-not believe you<sup>z</sup> except for whom<sup>p</sup> [he] followed your<sup>n</sup> religion; let-say [you<sup>r</sup>]: verily the aright-guidance (is) Allah's aright-guidance; that youa'ta (to be accorded/given) an abadon<sup>751</sup> (a: unique one/lone/any-one) like what oteytom (you<sup>c</sup> had been accorded/given) or they<sup>z</sup> mutually argue (with) you<sup>b</sup> enda (by rule of) your<sup>n</sup> Lord; let-say [you<sup>r</sup>]: verily the munificence<sup>x</sup> (is) by Allah's hand<sup>w752</sup> youa'tey ([He] accords/gives) it<sup>x</sup> (to) whom<sup>p</sup> [He] wills; and Allah (is) Wa'seon<sup>753</sup> (Surrounder and encompassing all things), Omniscient.

74. Particularizes [He] by His mercy<sup>v</sup> whom<sup>p</sup> [He] wills, and Allah (is) possessor (of) the munificence the great.

75. And of the book's folks whom<sup>p</sup> en (if) [you<sup>r</sup>] entrust him by a talent<sup>x754</sup> youaddey<sup>755</sup> (he personally delivers or

مُسْتَكِينًا لِّكُلِّ عَمٍّ الْمُشْرِكِينَ ﴿٧٧﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ  
اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ  
ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٧٨﴾

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ  
يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا  
أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٩﴾

يَتَأَهَّلَ الْكِتَابُ لِمَ تَكْفُرُونَ  
بِقَايَةِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٠﴾  
يَتَأَهَّلَ الْكِتَابُ لِمَ تَلْبُسُونَ  
الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ  
وَأَنْتُمْ تَعْلَمُونَ ﴿٨١﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ  
ءَامَنُوا وَجْهَ النَّهَارِ وَكُفُّوا  
ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٨٢﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ  
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن  
يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ  
يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ  
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٨٣﴾  
يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٨٤﴾

وَمِنَ أَهْلِ الْكِتَابِ مَنَ إِنْ تَأْمَنَهُ  
بِقَنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنَ

<sup>748</sup> The word “وَدَّتْ” translated as “longed-she<sup>y</sup>” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>749</sup> The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See امقني اللبيب، ابن هشام

<sup>750</sup> The expression “day's face,” is Arabic tongue expression meaning the beginning of the day!

<sup>751</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>752</sup> Some maintain that the “hands” are symbols of divine Might or Power!

<sup>753</sup> The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

<sup>754</sup> A talent” = “قَنْطَار” is an amount of weight equal to 1,200 ounces of gold, used in ancient time.

<sup>755</sup> With respect the word “youaddey,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative! This is in contrast to “waffa” = “وفى” paid the full obligations in any way!



performs his full obligations due to) it<sup>x</sup> to you<sup>g</sup>; and of them whom<sup>p</sup> en(if) [you<sup>s</sup>] entrust him by a *dinar*<sup>x</sup> (a gold coin)<sup>x</sup> not you<sup>addey</sup> it<sup>x</sup> to you<sup>g</sup> except when<sup>o</sup>/as-long-as<sup>756</sup> you<sup>g</sup> bided on him standing/stander; *tha'leka* (*that-afar-it/that*) (*is*) because verily said they<sup>z</sup>: not on us in the *ommeyeena*<sup>757</sup> (*they who are unlettered/the Arabs*) a path; and say they<sup>z</sup> on Allah the untruth while they know.

76. *Bala*<sup>758</sup> (*certainly-not*); whoever [he] fulfilled<sup>759</sup> by his covenant and *ettaqa* (*he had reverentially guarded not to displease Allah*), then verily Allah loves the *mutaqeena* (*reverential guarders against Allah's displeasure*).

77. Verily who<sup>r</sup> purchase they<sup>z</sup> by Allah's covenant and their *ayma'ne* (*oaths*) a little price, those for them no *kbalaqa*<sup>760</sup> (*good-portion/lot*) in the Hereafter<sup>w</sup>, and neither Allah speaks (*to*) them nor looks at them [He] The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day, nor you<sup>zakey</sup><sup>761</sup> (*He: exculpates/befits/suits and blesses*) them, and for them (*is*) a painful torment.

78. And verily of them surely a team, they<sup>z</sup> twist their tongues by the book<sup>x</sup> to you<sup>z</sup> reckon it<sup>x</sup> of the book<sup>x</sup> while it<sup>x</sup> (*is*) not of the book<sup>x</sup>; and say they<sup>z</sup>: it<sup>x</sup> (*is*) from *ende* (*springing from/by rule of*) Allah while it<sup>x</sup> (*is*) not from *ende* Allah; and they<sup>z</sup> say on Allah the untruth while they know.

79. Not was for a human that you<sup>a'tey</sup> (*accords/gives*) him Allah the book<sup>x</sup> and the rule<sup>762</sup> and the prophet-hood<sup>w</sup> afterwards [he] says for the mankind: let-you<sup>z</sup> be *ebadan* (*worshippers/slaves*) for me of without/lesser than Allah; [and,] but let-you<sup>z</sup> be *rabbaneyyena* (*Lordly-clerics*) by what you<sup>c</sup> were teaching the book and by what you<sup>c</sup> were studying.

80. And not commands you<sup>b</sup> [he] to *tattaketho*<sup>763</sup> (*you<sup>r</sup> take and presume*) the angels and the prophets lords; would [he] command you<sup>b</sup> by the disbelief after *edh*

إِنْ تَأْمَنَهُ بَدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ



بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونِ الْيَسْتَنَّهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَاهُوْهُمُ. الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّيْ مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّعِينَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَالِيَّةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ

<sup>756</sup> See the *Lexicon* attached to this Translation regarding, “إِذَا الْمَصْدَرِيَّةُ”

<sup>757</sup> See the *Lexicon* attached to this Translation regarding “الْأُمِّيِّينَ”

<sup>758</sup> The word “*bala*”= “indeed-not” is absolutely not synonymous to “yes”= “نعم,” see the *Lexicon* attached to this Translation for more elaboration!

<sup>759</sup> The word “*أوفى*” from “*الوفاء*” = “*التمام*,” meaning gathering the last component of any obligation to make it a whole! So, “*أوفى*” means had endeavored and gathered the last part of an obligation and fulfilled it!

<sup>760</sup> The word “*خلاق*” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See *الهادي*!

<sup>761</sup> The word “*يزكّيهم*” that's, and Allah is knowinger, [He] exculpates, befits/suits and blessed! See *التفاسير* and *اللسان*!

<sup>762</sup> The word “the *hukman*”= “*الحكم*” is subjective, singular, masculine noun meaning: possession of sound understanding effecting just judgment all around with respect to all conducts of the possessor!

<sup>763</sup> The word “*اتخذ*” from “*الإتخاذ*” which is “*إفتعال*” for “*الأتخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and making and presuming some thing of what was taken! Thus, it is not just the mere taking!

(when) you<sup>f</sup> (are) Muslims.

81. And *edh* (when) took Allah the prophets' *meetbaqa*<sup>764</sup> (ratified-covenant)<sup>x</sup> for what *aa'taytokom* ([I] accorded-/gave you<sup>b</sup>) of a book and *hekmaten*<sup>765</sup> (wisdom); afterwards came (to) you<sup>b</sup> a messenger *mussaddeqon*<sup>766</sup> (accepter as credible) for what (is) with you<sup>b</sup> to assuredly<sup>767</sup> believe you<sup>z</sup> by him and surely assuredly succor him you<sup>z</sup>; said [He]: have acknowledged you<sup>c</sup> and took you<sup>c</sup> on *tha'lekum* (he-afar-collective-you/that) *essrey*<sup>768</sup> (my severe, heavy, personal, and most burdensome pledge-/obligation); said they<sup>z</sup>: we acknowledged; said [He]: then let-witness/testify you<sup>z</sup> and I am with you<sup>b</sup> of the Witnesses/Testifiers.

82. So whoever [he] shifted/diverted after *tha'leka* (that-afar-it/that) then those they (are) the *fa'seeqoona*<sup>769</sup> (rebels vis-à-vis Allah's command).

83. Do then other than Allah's religion they<sup>z</sup> desire; and for Him *aslama* (had submitted to the criteria of Islam) who<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> voluntarily and coercively<sup>770</sup>; and to Him (shall be) returned they<sup>z</sup>.

84. Le-say [you<sup>f</sup>]: we believed by Allah and what (had been) descended on us and what (had been) descended on Ebraheema (Abraham) and Ismaela (Ishmael) and Es'haqa (Isaac) and Ya'aqooba (Jacob) and the *asba'tte* (tribes/Israel's children) and what *oteya* (had been accorded/given to) Mosa (Moses), and Esa (Jesus) and the prophets from their Lord; not differentiate [we] among an *ahaden*<sup>771</sup> (a lone/any-one) of them; and we (are) for Him (are) Muslims.

85. And whoever *yabtaghey*<sup>772</sup> ([he] earnestly-quests) other than[the] Islam(as) a religion, so never (to be) accepted from[him], and [he] (is) in the Hereafter<sup>w</sup> of the losers.

86. How aright-guides Allah a people they<sup>z</sup> disbelieved after their belief and witnessed/testified they<sup>z</sup> that the messenger (is) right; and came<sup>x773</sup> (to) them the

بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾  
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا  
ءَاتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ  
ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ  
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ  
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي  
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا  
مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨٣﴾

أَفَغَيْرَ دِينٍ اللَّهُ يَبْغُونَ وَلَهُ أَسْلَمَ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا  
أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفَرِقُ  
بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ  
يُقبلَ مِنْهُ وَهُوَ فِي الْأَخِرَةِ مِنَ  
الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا  
بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ

<sup>764</sup> The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this *Translation*!

<sup>765</sup> The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “hekma!” See the *Lexicon* attached to this *Translation*, for an exposition!

<sup>766</sup> The word “mussaddeqon” is more than an “affirmer,” it is *accepter of the referent as credible*!

<sup>767</sup> The “ل” in “لتؤمنن” and “لتنصرن” are *juratory* “ل”=“القسام” amounting to=“التأكيد,” i.e. *affirmation*, expressed in both cases by “assuredly”!

<sup>768</sup> See the *Lexicon* attached to this *Translation* for more details for the word “esr” and its *awesome meanings* of various deflections.

<sup>769</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*!

<sup>770</sup> See the *Lexicon* attached to this *Translation* for the distinction between “كرها” *fat’ha* on the “ك” as in this *Ayah*, and “كرها” *dhammah* on the “ك” as in (S46: 15), and “اكرها” as in (S2:256)!

<sup>771</sup> See footnote 712 above regarding “أحد”!

<sup>772</sup> The word “ابتغى”=“طلب حثيثا” meaning: *earnestly quested*!

<sup>773</sup> The word “جاءهم” in the locution “جاءهم” a *masculine* gender verb, instead of “جاءتهم” for the “البيئات” = “evidences-she,” a *feminine* gender; however the coming, and Allah knows best, is in reference to a *masculine* gender, represented here by both the superscript “x” on the word “came x” and the *hidden* pronoun [he], immediately

evidences-she<sup>y</sup>; and Allah aright-guides not the people, the *dha'lemeena*<sup>774</sup> (injustice-doers).

87. Those their requital (*is*): verily on them (*is*) Allah's curse and the angels' and the mankind's wholes.

88. Immortals they<sup>z</sup> (*are*) in it<sup>w</sup> not (*to be*) lightened a'n<sup>775</sup> (*off*) them the torment, nor (*are*) they (*to be*) reprieved.

89. Except whom<sup>t</sup> repented they<sup>z</sup> from after *tha'leka* (*that-afar-it/that*) and reformed they<sup>z</sup> then verily Allah (*is*) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

90. Verily who<sup>t</sup> disbelieved they<sup>z</sup> after their belief, afterwards *izdado*<sup>776</sup> (*they<sup>z</sup> further-augmented*) a disbelief never (*to be*) accepted their repentance; and those they (*are*) the strayers.

91. Verily who<sup>t</sup> disbelieved they<sup>z</sup> and died they<sup>z</sup> while they (*were*) disbelievers, then never (*to be*) accepted of an *aba'de*<sup>777</sup> (*a lone/any -one*) (*of*) them the Earth's<sup>w</sup> full (*of*) gold<sup>x</sup> even if [*he*] ransomed by it<sup>x</sup>; those for them (*is*) a painful torment and not for them of succorers.

92. Never attain you<sup>z</sup> the *berra*<sup>778</sup> (*the-just-and-dutiful/Paradise as a reward*), until you<sup>z</sup> expend of whatever you<sup>z</sup> love; and whatever you<sup>z</sup> expend of a thing<sup>x</sup> so verily Allah (*is*) by it<sup>x</sup> Omniscient.

93. All the *tta'aamo*<sup>x</sup> (*wheat/edibles/food-grains*)<sup>x</sup> was legitimate for Israel's sons, except what illegitimized Israel on himself of before that *tonazala* (*had been iteratively descended*) the Torah; let-say [*you*]: then *oto* (*let-produce/come*) you<sup>z</sup> by the Torah<sup>w</sup> then you<sup>z</sup> recite it<sup>w</sup> *en*(*if*) you<sup>b</sup> were *ssadeqeena* (*always-truth-enforcers*).

94. Then whoever *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah the untruth from after *tha'leka* (*that-afar-it/that*) then those they (*are*) the *dha'lemona*<sup>779</sup> (*injustice-doers*).

95. Le-say [*you*]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you<sup>z</sup> closely-follow*) *Ebraheema's* (*Abraham's*) sect<sup>w</sup>/faith<sup>w</sup> *haneefan*<sup>780</sup> (*rightly-leaning [he]*) and not was [*he*] of the *musbrekeena* (*he-they who partner deities with Allah, he-polytheists*).

حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ

الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ

وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ

ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ

وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ

الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ

أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا

لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا

تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي

إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ

عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ

التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ

فَاتْلَوْهَا إِنَّ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ

ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ

إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ﴿٩٦﴾

following the verb came! The reference is for the "right" = The Qur'an, or the Messenger, that came with the valid proofs, and sound arguments. In Arabic the "right" = The Qur'an, the Messenger all are masculine genders, hence "إِجَاء" Clearly, the "هم" in "جاءهم" is the objective pronoun!

<sup>774</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>775</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن!"

<sup>776</sup> The word "تزداد" implies greater intensity, and التاج says it is "البلغ" So further is prefixed for this purpose!

<sup>777</sup> See the *Lexicon* attached to this Translation regarding "أحد!"

<sup>778</sup> The word "the berra" has many meanings, both linguistic and Shareyah meanings. Refer to the *Lexicon* to this Translation for fuller meanings.

<sup>779</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>780</sup> The word "حنيفاً" = "ميلاً" in this Ayah is a predicate construct, hence "incliner" or "leanly!" See إعراب القرآن، The "inclining/leaning" is to the sound religion or faith of Ibrahim's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!



96. Truly, first House<sup>x</sup> established for the mankind (*is*) (*that*) which<sup>x</sup> (*is*) by *Bakkata*<sup>781</sup>, (*Makkata*) blessedly, and an aright-guidance for the worlds.

97. In it<sup>x</sup> (*are*) evident<sup>w</sup> *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) *Ebraheema's* (*Abraham's*) *maqamo* (*standing-place*) and whoever [*he*] entered it<sup>x</sup> was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*he*] could to it<sup>x</sup> a path; and whoever [*he*] disbelieved verily Allah (*is*) rich/in-no-need *a'n*<sup>782</sup> (*regarding*) the worlds.

98. Le-say [*you*]: O, the book's folks, wherefore you<sup>z</sup> disbelieve by Allah's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and-/while<sup>783</sup> Allah (*is*) Witnesser/Testifier<sup>784</sup> over what you<sup>z</sup> work.

99. Le-say [*you*]: O, the book's folks wherefore you<sup>z</sup> repel *a'n* (*off/regarding*) Allah's path whom<sup>p</sup> [*he*] believed, *tabghonaba*<sup>785</sup> (*earnestly-quest it<sup>w</sup> you<sup>z</sup>*) crookedly, while you<sup>c</sup> (*are*) witnesses and not Allah (*is*) surely neglector *amma*<sup>786</sup> (*regarding*) what you<sup>z</sup> work.

100. O, you who<sup>f</sup> believed they<sup>z</sup>: *en(if)* you<sup>z</sup> obey a team of whom<sup>f</sup> *oto* (*had been accorded/given they<sup>z</sup>*) the book *yaroddokom*<sup>787</sup> (*they<sup>z</sup> forthwith-return you<sup>b</sup>*) after your<sup>n</sup> belief, disbelievers.

101. And [how] you<sup>z</sup> disbelieve, while you<sup>f</sup> (*are being*) recited on you<sup>b</sup> Allah's *Aya'te*<sup>w</sup> (*messages/tatements*) and [in] you<sup>b</sup> (*is*) His messenger and whoever [*he*] safeguards<sup>788</sup> by Allah then *qad* (*already and affirmatively*) [*he*] (*had been*) aright-guided to a *Se'ratten* (*road/way*) straight.

102. O you, who<sup>f</sup> believed they<sup>z</sup> *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah His right *toqa'te* (*reverential guarding against His displeasure*), and let-not you<sup>z</sup> assuredly die except while you<sup>f</sup> (*are*) Muslims.

103. And let-safeguard you<sup>z</sup> by Allah's rope together and let-not separate you<sup>z</sup>; and let-remember you<sup>z</sup> Allah's boon<sup>w789</sup> on you<sup>b</sup> *edb* (*when*) you<sup>c</sup> were enemies then [*He*] conciliated among your<sup>n</sup> hearts so became you<sup>c</sup> by His boon<sup>w</sup> brothers, while you<sup>b</sup>

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي  
بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١١﴾

فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى  
النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ  
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ  
غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٢﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَكْفُرُونَ  
بِءَايَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا  
تَعْمَلُونَ ﴿١٣﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَصُدُّونَ  
عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبَغُّونَهَا  
عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ  
بَغْفِلٌ عَمَّا تَعْمَلُونَ ﴿١٤﴾

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا  
فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٥﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تَتْلُوا  
عَلَيْكُمْ ءَايَاتِ اللَّهِ وَفِيكُمْ  
رَسُولُهُ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ  
هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ  
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٧﴾

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا  
تَفَرَّقُوا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ

<sup>781</sup> "Bakkata" = "Bakkah" = Makkah or Macca.

<sup>782</sup> See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter "عن!"

<sup>783</sup> This "و" could be either be "inceptive" = "الإبتداء" or it could be "و" = "الحال" = "the state, the circumstance!" so, it is rendered as: "and/while," to cover both possibilities, as either is possible in this context!

<sup>784</sup> (1) The word "شَهِيد" is equivalent to "شاهد" but a lot stronger! Clearly "شَهِيد" is in the intensive form of "شاهد" (2) Additionally "شَهِيد" or "الشَهِيد" is of the beautiful names of Allah, hence the concept of being iterative witnesser, as He is absolutely just and right. (3) Also "شَهِيد" or "الشَهِيد" is the "living," i.e. he who was killed in the way/cause of Allah, therefore, he is "living" in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

<sup>785</sup> The word "تَبَغُّونَهَا" is rooted in "بَغَى" meaning: earnestly quest or earnestly seek for!

<sup>786</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

<sup>787</sup> See the *Lexicon* attached to this *Translation* for elaboration on the word "رَدٌ" meaning return forthwith!

<sup>788</sup> That is firmly adheres to His religion, Islam, as: "Verily, the religion enda (by rule of) Allah (is) [the] Islam!" (S3:19). Also, The Qur'an says: "So, never you die except while you (are) Muslims." (S2: 132).

<sup>789</sup> See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon")!

were on a brink of a pit<sup>w</sup> of fire<sup>w</sup>; then [He] rescued you<sup>b</sup> from it<sup>w</sup>; like *tha'leka* (*that-afar-it/that*) manifests Allah for you<sup>b</sup> His *Aya'te<sup>w</sup>* (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tahtadona* (*you<sup>c</sup> find and accept the aright-guidance*).

104. And let-be<sup>w</sup> of you<sup>b</sup> an *ummaton<sup>w</sup>* (*community/people*)<sup>w</sup> invite they<sup>z</sup> to the *kbayrey* (*lawful: desiables/goodness-worship*) and they<sup>z</sup> command by the *ma'aroofe<sup>x</sup>* (*popularly acceptable and not Sharey'ah disapproved maxim*)<sup>x</sup> and they<sup>z</sup> forbid a'n (*off/regarding*) the *munka're<sup>x790</sup>* (*rationally objectionable or Sharey'ah prohibited maxim*)<sup>x</sup> and those they (*are*) the thrivers.

105. And let-not be<sup>x</sup> you<sup>z</sup> like whom<sup>f</sup> they<sup>z</sup> separated and differed they<sup>z</sup> from after what came<sup>x</sup> (*to*) them the evidences<sup>w</sup>; and those, for them (*is*) a torment, great.

106. A day: (*when*) whiten faces and blacken faces<sup>791</sup>; then as-to whom<sup>f</sup> blackened-she<sup>y792</sup> their faces, did you<sup>c</sup> disbelieve after your<sup>n</sup> belief; so let-taste you<sup>z</sup> the torment, by what were you<sup>c</sup> disbelieving.

107. And as-to whom<sup>f</sup> whitened-she<sup>y</sup> their faces so in Allah's mercy<sup>w</sup> they (*are*) in it<sup>w</sup> immortals.

108. *Telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (*are*) Allah's *Aya'to<sup>w</sup>* (*statements/messages*) [We] recite it<sup>w</sup> on you<sup>g</sup> by the right; and not Allah wants an injustice for the worlds.

109. And for Allah what (*are*) in the Heavens<sup>w</sup> and [what] (*are*) in the Earth<sup>w</sup> and to Allah (*are to be*) returned the matters.

110. You<sup>c</sup> were *kbayara* (*choicer/superior/worthier*) *ummaten<sup>w</sup>* (*people/community*)<sup>w</sup> *okhbrejat* (*which had been produced-she<sup>y</sup>*) for the mankind (*because*): you<sup>z</sup> command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and you<sup>z</sup> forbid a'n (*off/regarding*) the *munka're* (*rationally objectionable or Islam prohibited maxim*) and you<sup>z</sup> believe by Allah; and had the book's folks believed, surely [was] *kbayran* (= *kbayra*) for them; of them the believers and most (*of*) them (*are*) the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ  
فَأَنْقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى  
الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ  
فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ  
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي  
رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوها عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٩﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ  
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ  
ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ  
خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ  
وَأَكْثَرُهُمُ الْفٰسِقُونَ ﴿١١١﴾

<sup>790</sup> The word “*munkar*”=“*منكر*” means *rationally objectionable* or *Islam prohibited act*! See the *Lexicon* attached to this Translation for more details of this very important and rather recurrent word in Islamic literature!

<sup>791</sup> The expression “whiten faces and blacken faces” is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively!

<sup>792</sup> Ibid, regarding *blackened*!

111. Never they<sup>z</sup> harm you<sup>b</sup> except an annoyance; and *en* (if) they<sup>z</sup> mutually fight you<sup>b</sup> they<sup>z</sup> turn/divert(*to*) you<sup>b</sup> the *adba'ra*<sup>793</sup> (*rears*); afterwards not(*be*) succored they<sup>z</sup>.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

112. (*Had been*) struck-she<sup>y</sup> on them the humility<sup>w</sup> where ever *thoqefo*<sup>794</sup> (*they<sup>z</sup> are being met/grabbed*) except by a rope from Allah and a rope from the mankind; and *ba'o*(*they<sup>z</sup> deservedly incurred*) by a wrath from Allah; and (*had been*) struck-she<sup>y</sup> on them the misery<sup>w</sup>; *tha'leka* (*that-afar-it/that*) (*is*) because that they<sup>z</sup> were disbelieving by Allah's *Aya'te*<sup>w</sup> (*messages/signs/proofs*) and they<sup>z</sup> kill<sup>795</sup> the prophets by other than right, *tha'leka* by what disobeyed they<sup>z</sup> and were they<sup>z</sup> aggressing.

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا أَنْ يَحْبِلَ مِنْ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءَ وَبَغْضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

113. Not coequal they<sup>z</sup> of the book's folks an *Ummaton*<sup>w</sup> (*people/community*) <sup>w</sup> stander/standing-she<sup>796</sup> reciting they<sup>z</sup> Allah's *Aya'te*<sup>w</sup> (*messages/statements*) the night's settings/segments/hours and they kowtow.

لَيْسُوا سَوَاءً مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

114. They<sup>z</sup> believe by Allah and The Day The Last, and they<sup>z</sup> command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they<sup>z</sup> forbid a'n (*off/regarding*) the *munka're* (*rationaly unacceptable and Sharey'ah illegitimates*), and they<sup>z</sup> mutually vie in the *khayra'te*<sup>797</sup> (*desirable-traits of worthiness and goodness*); and those (*are*) of the *ssa'leheena* (*righteous-people*).

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ يُؤْخِرُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

115. And what they<sup>z</sup> do of *khayren*<sup>x</sup> (*lawful: goodness/provision/worship*) <sup>x</sup> so never (*are to be*) repudiated they<sup>z</sup> it<sup>x</sup> and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against His displeasure*).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

116. Verily who<sup>r</sup> they<sup>z</sup> disbelieved never (*shall*) enrich<sup>798</sup> a'n<sup>799</sup> (*off/regarding*) them, their possessions nor their children of Allah a thing; and those (*are*) the Hell's<sup>w</sup> companions; they (*are*) in it<sup>w</sup> immortals.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

117. A parable/example (*of*) whatever they<sup>z</sup> expend in this<sup>w</sup> life<sup>w</sup> (*of*) the world<sup>w</sup> (*is*) like the parable/-example (*of*) a wind<sup>w</sup> in it<sup>w</sup> *sserron* (*excessive/intense*

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ

<sup>793</sup> That is fleeing in rout!

<sup>794</sup> The word “تَقِفُوا” rooted in “تَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أَدْرَكَهُ بِبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ”, respectively! See *اللسان والبصائر*! I chose “met/grabbed” as both seem to apply! Furthermore, when you “grab” some one then that one is surely he is *seen* and is in “ignominy” as that one is under your *control*, otherwise he could flee!

<sup>795</sup> The word “kill” here is used in the *present/future* tense is, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*! (Reader must bear in mind *prophet vis-à-vis messenger*)!

<sup>796</sup> The word “Ummaton” in Arabic is a *feminine* gender. And since “standing” is *its* qualifier, so it's likewise *feminized*. Hence [-she] is *suffixed to standing*, standing<sup>w</sup>! The word “قَائِمَةٌ” could mean: “*stander-she*”

<sup>797</sup> That is to attain them!

<sup>798</sup> The word “تَغْنِي” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” *includes suffice* and *not vice versa*! As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*! Hence “enriches” is *superior*!

<sup>799</sup> See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter “عَنْ”!



cold/heat) betided-she<sup>y</sup> a people's *bartha*<sup>x</sup> (tillage/-cultivation)<sup>x</sup> *dbalamo*<sup>800</sup> (they<sup>z</sup> wronged to) their selves,<sup>w</sup> then *ablakat* (perished-she<sup>y</sup>) it<sup>x</sup>; and not *dbalama* (wronged) them Allah [and,] but (to) their selves<sup>w</sup> *yadh'lemoona* (they<sup>z</sup> were wronging).

118. O you, who<sup>r</sup> they<sup>z</sup> believed: let-not *tattakbetho*<sup>801</sup> (you<sup>z</sup> take and presume) a confidant from lesser than/without you<sup>b802</sup>; they<sup>z</sup> tarry not (creating for) you<sup>b</sup> *khabalan* (mental-derangement); longed<sup>803</sup> they<sup>z</sup> what *anetom*<sup>804</sup> (tribulated you<sup>c</sup>); *qad* (already and affirmatively) appeared-she<sup>y</sup> the *bagh'dha* (intense-hatred)<sup>w</sup> from their mouths and what their chests conceal (is) bigger; *qad* (already and affirmatively) We manifested for you<sup>b</sup> the *Aya'te*<sup>w</sup> (miracles/signs/proofs) en (if) you<sup>c</sup> were cerebrating.

119. Ha you<sup>f</sup> these you<sup>z</sup> love them and not love you<sup>b</sup> they<sup>z</sup>; and you<sup>z</sup> believe by The Book<sup>x</sup> all (of) it<sup>x</sup>; and if they<sup>z</sup> met/encountered you<sup>b</sup> said they<sup>z</sup>: we believed; and if they<sup>z</sup> secluded they<sup>z</sup> bit over you<sup>b</sup> the finger-tips<sup>805</sup> from exasperation; let-say [you<sup>r</sup>]: let-die you<sup>z</sup> by your<sup>n</sup> exasperation; verily Allah (is) Omniscient by the chests' [possession].

120. En (if) touches/betides you<sup>b</sup> *hasanaton*<sup>w</sup> (good-deed)<sup>w</sup> (it<sup>w</sup>) displeases them; and en (if) betides you<sup>b</sup> a *sayyeaton*<sup>w</sup> (misdeed)<sup>w</sup> they<sup>z</sup> exult/rejoice by it<sup>w</sup>; and en (if) *tassbero* (you<sup>z</sup> hold on patiently) and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) not harm you<sup>b</sup> their scheme a thing; verily Allah by what they<sup>z</sup> work (is) Surrounders.

121. And *edh* (when) *ghadamata* (you<sup>s</sup> went at-daybreak) from your<sup>t</sup> household/family *tobanwe'o* ([you<sup>s</sup>] deservedly ensconcing/installing) the believers' posts for fighting, and Allah (is) *Sa'meeon*<sup>806</sup> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

122. *Edh* (when) purposed-she<sup>y</sup> a *ta'efa'tan*<sup>w</sup> (twain: group/faction/parties)<sup>w</sup> of you<sup>b</sup> to both dishearten, while Allah (is) *Wa'leyyo* (Guardian/Ally) (of) them both; and on Allah so let-trust the believers.

123. And *laqad* (verily, already and affirmatively) succored you<sup>b</sup> Allah by<sup>807</sup> *Badren* while you<sup>f</sup> (were) *athellaton*<sup>808</sup> (they who are humbled and subdued); so *ettaqo* (let reverentially

أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٩﴾

هَتَأْتُمْ أَوْلَاءَ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنْ أَرَادَ اللَّهُ بِدَاثِ الصُّدُورِ ﴿١٢٠﴾

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنْ أَرَادَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢١﴾

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٣﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

<sup>800</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger!”

<sup>801</sup> The word “اتَّخَذَ” from “الِإِتَّخَاذُ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذُ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>802</sup> This means and Allah know best, outside your Muslim community, i.e. not from among the non-Muslims.

<sup>803</sup> The word “وَدُّوا” translated as “longed they<sup>z</sup>” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

<sup>804</sup> That is they love that which befalls you/your<sup>n</sup> community of any hardship which is most difficult for you<sup>n</sup> to handle i.e. your<sup>n</sup> tribulation!!

<sup>805</sup> The expression “bit they<sup>z</sup> over you<sup>z</sup> the finger tips from exasperation” is one of the Arabic tongue expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips! However as in another *Ayah* “bites on his both hands” (S25:27) means out of rage!

<sup>806</sup> See an elaboration of the word “Sameeo” see the *Lexicon* attached to this Translation!

<sup>807</sup> The word “by” here means: because of!

<sup>808</sup> The word “athellaton” is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

guard you <sup>r</sup> not to displease) Allah, la'alla (craving currently unavailable deed that, perhaps) you <sup>b</sup> (to) thank you <sup>z</sup> .	فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿٣٧﴾
124. When say [you <sup>s</sup> ] for the believers: is never sufficing you <sup>b</sup> to supply you <sup>b</sup> your <sup>n</sup> Lord by three thousands of the angels (having been made) descenders.	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ رَبِّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿٣٨﴾
125. Bala <sup>809</sup> (certainly-not); en (if) tassbero (you <sup>r</sup> hold on patiently) and tattaqo (you <sup>r</sup> reverentially guard not to displease Allah) and they <sup>z</sup> approach you <sup>b</sup> of their ire/rush <sup>810</sup> this <sup>x</sup> , supplies you <sup>b</sup> your <sup>n</sup> Lord by five thousands of the angels musanwemeena (each having signum and their horses too).	بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿٣٩﴾
126. And not made it <sup>x811</sup> Allah except a bushra <sup>w</sup> (a pleasing-tiding) <sup>w812</sup> for you <sup>b</sup> ; and to tranquilize by it <sup>x</sup> your <sup>n</sup> hearts; and the triumph (is) not except from ende (springing from/by Rule of) Allah, The Mighty, The Hakeeme <sup>813</sup> (infinite bekma <sup>814</sup> Possessor).	وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٤٠﴾
127. To sever [He] end/part of whom <sup>r</sup> they <sup>z</sup> disbelieved, or [to He] repress them; so they <sup>z</sup> transpose <sup>815</sup> kha'ebeena <sup>816</sup> (they who are disappointed-failures).	لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتْهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿٤١﴾
128. Not for you <sup>s</sup> of the matter a thing, either relents [He] on them or [He] punishes them, so verily they (are) dha'lemoona <sup>817</sup> (injustice-doers).	لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿٤٢﴾
129. And for Allah what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> ; [He] forgives for whom <sup>p</sup> [He] wills and torments [He] whom <sup>p</sup> [He] wills; and Allah (is) Ghafooron (iterative Forgive) Raheemon (iterative mercy Giver).	وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِر لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤٣﴾
130. O you, who <sup>r</sup> they <sup>z</sup> believed let-not eat you <sup>z</sup> the usury doubles (as it had been made) manyfold <sup>818</sup> ; and ettaqo (let you <sup>r</sup> reverentially guard you <sup>r</sup> not to displease) Allah, la'alla (craving currently unavailable deed that, perhaps) you <sup>b</sup> prosper.	يٰۤاَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٤﴾
131. And ettaqo (let reverentially self-protect you <sup>r</sup> from) The Fire <sup>w</sup> which <sup>u</sup> (had been) prepared-she <sup>v</sup> for the disbelievers.	وَإِتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٤٥﴾
132. And let-obey you <sup>z</sup> : Allah and the messenger, la'alla (craving currently unavailable deed that/perhaps) you <sup>b</sup>	وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ

<sup>809</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the Lexicon attached to this Translation for more elaboration!

<sup>810</sup> The word "فورهم" rooted in "فار" for water when it boils over the rim of its pot and the beginning of anything! Then figuratively the word was borrowed to mean strong anger or strong wrath of a person or group or any entity! Afterwards it was figuratively generalized to mean the immediacy or urgency of situation which does or cannot stand any delay! Thus, the meaning here, and Allah knows best, rush, sudden commencement, gush of the enemy! See اللوسني for good exposition of this concept!

<sup>811</sup> The pronoun "هـ" in "جعله" refers to the "supply<sup>x</sup> of the angel" by Allah!

<sup>812</sup> Here again there is no single word in English for the noun "بشرى", so we resort to transliteration and parenthetical explanation! So, bushra (a pleasing-tiding)! And "بشرى", unlike its verbal conjugates, throughout The Qur'an always use it for the "khairey" (desirables, goodnesses, worthinesses)!

<sup>813</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

<sup>814</sup> See the Lexicon attached to this Translation for "bekma!"

<sup>815</sup> That is repair or return!

<sup>816</sup> The word "خائبين" = "kha'ebeen" is a plural for "خائب" = "kha'eb" which is a singular subjective noun, for which there is no exact English equivalent per se, meaning he who is disappointed or he who failed!

<sup>817</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>818</sup> The word "مضاعفة" means: manyfold; because the word "ضعف" = "double," and is the minimum of a double, but once "مضاعفة" goes more than the minimum, so it is unlimited! See اللسان!

*turbamoona (you<sup>z</sup> be mercy-given).*

تَرْحَمُونَ ﴿١٣٣﴾

133. And let-mutually vie you<sup>z</sup> to a forgiveness<sup>w</sup> from your<sup>n</sup> Lord and a Paradise<sup>w</sup> its<sup>w</sup> *aardh<sup>x</sup>* (*width/expanse*)<sup>x</sup> (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> [*it<sup>w</sup>*] (*had been*) prepared-she<sup>y</sup> for the *muttageena* (*reverential guarders against Allah's displeasure*).

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Who<sup>r</sup> they<sup>z</sup> expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners *a'n* (*regarding*) the mankind, and Allah loves the benefactors.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُتُظْمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

135. And who<sup>r</sup> if did they<sup>z</sup> a profanity<sup>w</sup><sup>819</sup> or *dhalamo*<sup>820</sup> (*they<sup>x</sup> wronged*) their selves<sup>w</sup> they<sup>z</sup> remembered Allah then *estaghfaro*<sup>821</sup> (*they<sup>z</sup> sought-forgiveness*) for their offenses; and who<sup>a</sup> [*He*] forgives the offenses except Allah; and notinsist they<sup>z</sup> on what they<sup>z</sup> did while they know.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. Those their requital (*is*) forgiveness<sup>w</sup> from their Lord and paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (*are*) in it<sup>w</sup> and *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنَعَمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

137. *Qad* (*already and affirmatively*) ceded-by-she<sup>y</sup> of before you<sup>b</sup> dispensations<sup>w</sup><sup>822</sup>; so let-tread you<sup>z</sup> in the land<sup>w</sup> thenlet-look you<sup>z</sup> how was the deniers' consequence<sup>w</sup>.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾

138. This (*is*) a declaration for the mankind and an aright-guidance<sup>823</sup> and an exhortation<sup>w</sup><sup>824</sup> for the *muttageena* (*reverential guarders against Allah's displeasure*).

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. And let not *ta'heyno*<sup>825</sup> (*you<sup>z</sup>: weaken, love the world and have a dislike for death in the cause of Allah*) and let-not *addo* you<sup>z</sup> while you<sup>f</sup> (*are*) the *a'alawna* (*uttermosts/uppermost-ones*) *en*(*if*) you<sup>c</sup> were believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾

140. *En*(*if*) touches/betides you<sup>z</sup> an ulcer<sup>x</sup> so *qad* (*already and affirmatively*) touched/betided the people an ulcer like it<sup>x</sup>; and *telka<sup>w</sup>* (*she-that-afar-it/ those<sup>w</sup>*) (*are*) the days<sup>x</sup>

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا

<sup>819</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word “فاحشة” is *euphemistically* used to mean *adultery* or *fornication*!

<sup>820</sup> See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

<sup>821</sup> The word *istaghfara* = استغفر in “استغفروا” = “طلبوا الغفران” = “[they<sup>z</sup>] sought forgiveness!” In English there is *no seemly way* to say: “استغفروا” *per se*! So I settled for saying: “sought forgiveness!” they<sup>z</sup>

<sup>822</sup> The word “sonun” = “سُنَن” plural for “سنة” means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

<sup>823</sup> This is reference to The *Qur'an The Supreme*; thus, it is *not just any guidance per se*, but *the aright-guidance period*!

<sup>824</sup> The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: *exhortation* or *admonition*!

<sup>825</sup> The word “تهنوا” is rooted in “وهن، أو وهن أي ضعف، أو صار به وهناً”

و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و الوهن أيضاً، كما حذره صلى الله عليه و سلم، هو حب الدنيا و كراهية الموت في سبيل الله!

و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word “تهنوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!” In English there is *no way* to express the word “تهنوا” in one word *per se*! Hence, “تهنوا” is best rendered, in my opinion as indicated above.



[We] alternate it<sup>x</sup> among the mankind; and in-order (for) Allah (to) know<sup>826</sup> whom<sup>r</sup> they<sup>z</sup> believed and *yatta-kebetha*<sup>827</sup> ([He] takes and makes) of you<sup>z</sup> witnesses-/testifiers; and Allah loves not the *dha'lemeena*<sup>828</sup> (injustice-doers).

بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ  
ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ  
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

141. And to *yomabhessa* (rid of the sins) Allah who<sup>r</sup> they<sup>z</sup> believed and [to] obliterate [He] the disbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ  
الْكَافِرِينَ ﴿٤٢﴾

142. Or reckoned you<sup>c</sup> that you<sup>z</sup> enter the Paradise<sup>w</sup> while *lamma*<sup>829</sup> (not yet) knew Allah whom<sup>r</sup> *jahado*<sup>830</sup> (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you<sup>b</sup> and knows [He] the *ssa'bereena* (people of patience).

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ  
وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا  
مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿٤٣﴾

143. And *laqad* (verily, already and affirmatively) you<sup>c</sup> were longing the death<sup>x</sup> from before that you<sup>z</sup> meet-/encounter it<sup>x</sup>; so *qad* (verily and affirmatively) you<sup>c</sup> saw it<sup>x</sup> while you<sup>f</sup> look.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ  
قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٤٤﴾

144. And not *Mohammadon* (Mohammad) except a messenger *qad* (already and affirmatively) ceded-by-she<sup>y831</sup> of before him the messengers<sup>x</sup>; has *en(if)* [he] died or (had been) killed [he], transposed<sup>832</sup> you<sup>c</sup> over your<sup>n</sup> heels<sup>833</sup>; and whoever [he] transposes over his heels, then never harms [he] Allah a thing; and shall requite Allah the thankers.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ أَفَلَنْ مَاتَ أَوْ قُتِلَ  
أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ  
عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿٤٥﴾

145. And was not for a self<sup>w</sup> to die except by Allah's leave, a book *mo'ajjalan*<sup>834</sup> (that which had been made term-limited); and whoever [he] wants the world's<sup>w</sup> reward<sup>x</sup> *nua'tebe* ([We] accord/allot him) of it<sup>w</sup>; and whoever [he] wants the Hereafter's<sup>w</sup> reward<sup>x</sup> *nua'tebe* of it<sup>w</sup>; and [We] shall requite the thankers.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا  
بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَرَمًا  
يُرَدُّ ثَوَابُ الدُّنْيَا نَفْسِهِ مِنْهَا وَمَنْ  
يُرَدُّ ثَوَابُ الْآخِرَةِ نَفْسِهِ مِنْهَا  
وَسَنَجْزِي الشَّاكِرِينَ ﴿٤٦﴾

<sup>826</sup> It must be noted here that this "for Allah to know" is not in fact Allah does not know, absolutely not! That is because Allah possesses absolute foreknowledge, i.e. He knows every thing before, during and after they happen. So, this fact is to establish public knowledge of whatever happened, so that the doer and all relevant people will know or bear witness that the deed did happen and the doer cannot disclaim it.

<sup>827</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some thing of what was taken! Thus, it is not just the mere taking!

<sup>828</sup> The "ظَالِمِينَ" = "the injustice-doer," as "الظُّلْمُ" = "injustice!"

<sup>829</sup> The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: "but!" See القرطبي ومغني اللبيب

<sup>830</sup> The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

<sup>831</sup> In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التانيث"=she<sup>y</sup>! As the word "messengers" is a broken-plural so imperatively it's denoted by she<sup>y</sup>; hence went-by-she<sup>y</sup>! See the Prelude!

<sup>832</sup> The word "انْقَلَبْتُمْ" = "you transposed," means you betook your selves reverting!

<sup>833</sup> The phrase "transposed over your heels" in this great Ayah is Arabic tongue expression, meaning: you returned to where you came from in a hurry!

<sup>834</sup> The word "الْأَجَلُ" means term-limit, so "مُوجَلًّا" = "(had) been term-limited," see اللسان!

146. And <i>ka'ayyen</i> ( <i>how many</i> ) of a prophet fought with him <i>rebbeyouna</i> <sup>835</sup> ( <i>followers of men of knowledge</i> ) many; so not <i>wahano</i> <sup>836</sup> ( <i>they: weakened/loved the world and disliked death in Allah's cause</i> ) for what betided them in Allah's path, and not they <sup>z</sup> weakened, and not <i>estakana</i> <sup>837</sup> ( <i>quiescently submitted they<sup>r</sup></i> ); and Allah loves the <i>ssa'bereena</i> ( <i>people of patience</i> ).	وَكَايِّنَ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾
147. And not was their say except that said they <sup>z</sup> : (O), our Lord: let-forgive for us [You <sup>r</sup> ] our offenses and our excess in our matter; and let-firm our feet [You <sup>r</sup> ], and let-succor us [You <sup>r</sup> ] over the people, the disbelievers.	وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾
148. Then <i>aa'tabum</i> ( <i>accorded/allotted them</i> ) Allah the world's <sup>w</sup> reward and the Hereafter's <sup>w</sup> <i>busno</i> ( <i>desirable and delighting</i> ) reward <sup>838</sup> ; and Allah loves the benefactors.	فَقَاتِلَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾
149. O you, who <sup>r</sup> they <sup>z</sup> believed <i>en</i> ( <i>if</i> ) you <sup>z</sup> obey who <sup>r</sup> they <sup>z</sup> disbelieved <i>yarrodokum</i> <sup>839</sup> ( <i>they<sup>r</sup> forthwith-return you<sup>b</sup></i> ) over your <sup>n</sup> heels then you <sup>z</sup> transpose losers.	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾
150. Rather Allah ( <i>is</i> ) your <sup>n</sup> Guardian and He ( <i>is</i> ) <i>kbayro</i> ( <i>choicer/superior/worthier</i> ) ( <i>of</i> ) the succorers.	بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾
151. [We] shall throw in hearts ( <i>of</i> ) whom <sup>r</sup> they <sup>z</sup> disbelieved the fright for what they <sup>z</sup> partnered ( <i>other deities</i> ) by Allah, what not <i>younaazzel</i> ([He] recurrently descended) by it <sup>x</sup> an authority <sup>x</sup> ; and their abode/lodging ( <i>is</i> ) the Fire <sup>w</sup> and wretched ( <i>is</i> ) <i>mathwa</i> <sup>*840</sup> ( <i>forced: long-term/semi-permanent-abode</i> ) ( <i>of</i> ) the <i>dha'lemeena</i> <sup>841</sup> ( <i>injustice-doers</i> ).	سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾
152. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>ssadaqakum</i> ( <i>always-enforced-the-truth with you<sup>b</sup></i> ) Allah His promise; <i>edh</i> ( <i>when</i> ) you <sup>z</sup> eradicate them <sup>842</sup> by His leave; until <i>edha</i> ( <i>whereas</i> ) you <sup>c</sup> failed and you <sup>c</sup> mutually altercated in the matter and disobeyed you <sup>c</sup> from after what [He] showed you <sup>b</sup> what you <sup>z</sup> like; of you <sup>b</sup> who <sup>p</sup> [he]	وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِأِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرْسَلْنَاكُمْ مَّا تَحِبُّونَ

<sup>835</sup> The word "*rebbeyoun*" = "رَبِّيُّونَ" according to at-Tabari and others, "*rebbeyoun*" = "رَبِّيُّونَ" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes*, or *men of knowledge*! Whereas others, again at-Tabari narrates: "*rebbeyoun*" = "رَبِّيُّونَ" means *followers* versus "رَبَّانِيُون" meaning *the chiefs*!

<sup>836</sup> See footnote 786 above regarding "اتهنوا"

<sup>837</sup> The word "استكانوا" involves several facts: *submission*, *quiet and remaining still*! See الهادي! So *submission* by itself suffices *not*, hence the prefix of *quiescently*!

<sup>838</sup> "The Hereafter's beauty-reward" is either *Allah's pleasure* or the *Paradise* or *both*!

<sup>839</sup> The word "يردوكم" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you<sup>z</sup> by a greeting,<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S4: 86)!

\*In "اللسان": "ثوى" = هلك; and "مثنوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثنوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

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<sup>841</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

<sup>842</sup> The word "bass" = "حسن" has many meanings: (1) *uprooted to eradicate*; (2) *kill to destroy*; (3) *felt and knew*; (4) *felt compassionate towards*; (5) *possessed strong sense of feelings towards some one or thing*!

wants the world<sup>w</sup> and of you<sup>b</sup> who<sup>p</sup> [he] wants the Hereafter<sup>w</sup>; afterwards [He] dispersed you<sup>b</sup> a'n (off) them to essay you<sup>b</sup> [He]; and *laqad* (verily, already and affirmatively) pardoned [He] a'n<sup>843</sup> (regarding) you<sup>b</sup>; and Allah (is) munificence-possessor on the believers.

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾

153. *Edb* (when) you<sup>z</sup> ascend<sup>844</sup> and not swerve<sup>845</sup> you<sup>z</sup> on an *ahaden*<sup>846</sup> (a lone/anyone); and the messenger summons you<sup>b</sup> in your<sup>n</sup> last<sup>w847</sup> then [He] rewarded you<sup>b</sup> afflicter by an afflicter<sup>848</sup> so that not sadden you<sup>z</sup> over what you<sup>b</sup> missed and nor what betided you<sup>b</sup>; and Allah (is) Proficient by what you<sup>z</sup> work.

إِذْ تَصْعَدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجِكُمْ فَأَتَيْتُكُمْ غَمًّا بَغِيًّا لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾

154. Afterwards [He] descended on you<sup>b</sup> from after the afflicter a security<sup>w</sup> a drowsiness<sup>x</sup> over-laying a *ta'efa'tan*<sup>w</sup> (a group/faction/party)<sup>w</sup> of you<sup>b</sup>; and a *ta'efa'tan*<sup>w</sup> *qad* (already and affirmatively) worried<sup>w</sup> them their selves<sup>w</sup> they<sup>z</sup> presume by Allah other than the right presumption (of) the *jabeleyyatey*<sup>w849</sup> (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)<sup>w</sup>; say they<sup>z</sup>: is for us of the matter<sup>x</sup> of a thing; let-say [you<sup>s</sup>]: verily the matter<sup>x</sup> all of it<sup>x</sup> (is) for Allah; they<sup>z</sup> hide in their selves<sup>w</sup> what not they<sup>z</sup> disclose/flash for you<sup>g</sup>; they<sup>z</sup> say: if [was] for us of the matter<sup>x</sup> a thing, not (had been) killed we ha-here; let-say [you<sup>s</sup>] if you<sup>c</sup> were in your<sup>n</sup> houses, surely come forth who<sup>r</sup> (it was) written on them the killing to their *madha'je'a* (places of reposing while on their sides/places of repose); and for Allah (to) essay what (is) in your<sup>n</sup> chests; and for *yumabhessa* (rid of the sins) Allah what (is) in your<sup>n</sup> hearts; and Allah (is) Omniscient by the chests' possession.

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ نَاعَسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ تَخْفَوْنَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٥﴾

155. Verily who<sup>r</sup> they<sup>z</sup> shifted/diverted of you<sup>b</sup> day met the *ja'm'aan* (the twain opponent: hosts/multitudes) verily only the Satan *estazalla*<sup>850</sup> (affirmably-slipped) them by some (of) what earned they<sup>z</sup>; and *laqad* (verily, already and affirmatively) pardoned Allah a'n (regarding) them; verily Allah (is) *Ghafooron* (iterative Forgiver) Forbearer.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٦﴾

156. O, you, who<sup>r</sup> they<sup>z</sup> believed: let-not be you<sup>z</sup> like

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا

<sup>843</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”

<sup>844</sup> The word “تصعدون” strictly speaking means *you ascend*, while the way could be level or higher in altitude!

<sup>845</sup> That is you turn around to see or look at!

<sup>846</sup> See the *Lexicon* attached to this Translation regarding “أحد”

<sup>847</sup> It is stated in Al-Bukharey “تَأْتِيَتْ أَخْرَجَكُمْ” = “أَخْرَاجُكُمْ” that is feminizing the last of you! See القرطبي!

<sup>848</sup> There are many interpretations with respect to: “rewarded you [He] an afflicter by an afflicter,” among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you!

<sup>849</sup> The word “جاهلية” = “jabeleyyatey” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

<sup>850</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

\*This “إِذَا” is not a conditional article, See محمود صافي



whom<sup>r</sup> they<sup>z</sup> disbelieved and said they<sup>z</sup> for their brothers *edha\** (*when-then*) struck they<sup>z</sup> in the land<sup>w</sup> or they<sup>z</sup> were *ghuzzan*<sup>851</sup> (*are being in a special military expedition*) if they<sup>z</sup> were *endana* (*by or among: us*) not died they<sup>z</sup> and nor (*had been*) killed they<sup>z</sup>; to make Allah *tha'leka* (*that-afar-it/that*) *hasratan*<sup>852</sup> (*ardent contrition*)<sup>w</sup> in their hearts; and Allah quickens and [He] deadens<sup>853</sup>; and Allah by what you<sup>z</sup> work (*is*) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ تَعْلَىٰ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. And surely *en(albeit)* (*had been*) killed you<sup>c</sup> in Allah's path or died you<sup>c</sup> surely a forgiveness<sup>w</sup> from Allah and a mercy<sup>w</sup> (*are*) *khayron* (*choicer/superior/worthier*) (*than*) [of] what gather they<sup>z</sup>.

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And indeed *en(if)* died you<sup>c</sup> or (*had been*) killed you<sup>c</sup> surely to Allah (*are to be*) thronged you<sup>z</sup>.

وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تَحْشُرُونَ ﴿١٥٨﴾

159. So by indeed<sup>854</sup> a mercy<sup>w</sup> from Allah softened you<sup>g</sup> for them; and if you<sup>g</sup> were rude, harsh (*in*) [the] heart<sup>855</sup> surely (*would have*) dispersed they<sup>z</sup> from around you<sup>g</sup>; so let-pardon [you<sup>s</sup>] *a'n* (*regarding*) them and *estaghfer*<sup>856</sup> (*let-[you<sup>s</sup>] seek-forgiveness*) for them and *sha'wer'hum* (*let-[you<sup>s</sup>] counsel with them*) in the matter; then if resolved you<sup>g</sup> then let-trust [you<sup>s</sup>] on Allah; verily Allah loves the trusters.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنَّفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. *En(if)* succors you<sup>b</sup> Allah then no an overcomeer [for]<sup>857</sup> you<sup>b</sup>; and *en* disappoints you<sup>b</sup> [He] so who<sup>a</sup> *tha*<sup>858</sup> (*near he-one*) who<sup>x</sup> succors you<sup>b</sup> from after Him; and on Allah then let-trust the believers.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. And was not for a prophet to *yaghulla*<sup>859</sup> (*steal from the war booty before it is distributed*); and whoever *yaghlul* (*steals from the war booty before it is distributed*) *ya'atee* ([he] comes/ appears) by what *ghalla* ([he] stole from the war booty before it is distributed) The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; afterwards (*to be*) fulfilled<sup>860</sup> every self<sup>w</sup> what earned-she<sup>v</sup> and they (*are*) not *yodh'lamoona*<sup>861</sup> (*to be wronged they*).

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

<sup>851</sup> The word “غُزًى” i.e. people engaged in a “غزوة” = a military expedition led by the Prophet, Mohammad (SAWS).

<sup>852</sup> The word “حَسْرَةً” is “أشد الندم” see التاج! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

<sup>853</sup> The word “أَمَاتَ” in “يُمِيتُ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

<sup>854</sup> See the *Lexicon* attached to this Translation regarding المصدرية!

<sup>855</sup> That is if you were coarse-beated.

<sup>856</sup> The word “استغفر” = “اطلب الغفران” = “let-seek forgiveness [you<sup>s</sup>]!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “let-seek forgiveness [you<sup>s</sup>]!”

<sup>857</sup> That is that could come against you!

<sup>858</sup> The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هَذَا” = “this!”

<sup>859</sup> The word “يغُلُّ” the present tense of the word “غُلَّ” = “ghalla,” which has many meanings: (1) stool from the war booty before it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

<sup>860</sup> The word “توفى” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “توفى” means had been endeavored and gathered the last part of an obligation and fulfilled it!

162. Does then who<sup>p</sup> [*he*] *ettaba'a*<sup>862</sup> ([*he*] *closely-followed*) Allah's gratification like whom<sup>p</sup> *ba'a* ([*he*] *deservedly incurred*) by a discontent from Allah; and his abode-/lodging (*is*) Hell<sup>w</sup> and wretched (*is*) the destiny.  
 أَمْ مَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾
163. They (*are*) ranks<sup>w</sup> *ende* (*by munificence of/by Rule of*) Allah; and Allah (*is*) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*) by what they<sup>z</sup> work.  
 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
164. *Laqad* (*verily, already and affirmatively*) *manna*<sup>863</sup> ([*He*] *graced His boon*<sup>w</sup>) Allah on the believers *edb* (*when*) [*He*] *missioned*<sup>864</sup> [*in*] them a messenger of them selves<sup>w</sup>; recites [*he*] on them His *Aya'te*<sup>w</sup> (*Qur'anic statements*) and *youzakkey*<sup>865</sup> ([*he*] *reforms the ill-creed of*) them; and [*he*] teaches them The Book and the *hekmeta*<sup>w866</sup> (*wisdom*); and *en* (*albeit*) they<sup>z</sup> were of before surely in a misguidance manifest.  
 لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾
165. Is [*and*] *lamma* (*when/whence*) betided-she<sup>y</sup> you<sup>b</sup> a disaster<sup>w</sup> *qad* (*already and affirmatively*) betided you<sup>c</sup> (*on them*) twice like it<sup>w</sup> said you<sup>c</sup>: wherefrom<sup>867</sup> (*is*) this<sup>x</sup>; let-say [*you*]: it<sup>x</sup> (*is*) from *ende* (*springing from*) your<sup>n</sup> selves<sup>w</sup>; verily Allah over every thing (*is*) Omnipotent.  
 أَوَلَمْ أَصْغَبْكُمْ مُصِيبَةً قَدْ أَصَابَكُمْ مِثْلُهَا قُلْتُمْ إِنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾
166. And whatever betided you<sup>b</sup> day the *jam'aa'ne* (*the twain opponent: hosts/ multitudes*) met/encountered so (*it's*) by Allah's leave; and to know<sup>868</sup> [*He*] the believers.  
 وَمَا أَصْغَبَكُمْ يَوْمَ التَّفَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
167. And to know [*He*] who<sup>f</sup> hypocrised they<sup>z</sup> and (*had been*) said to them: let-come you<sup>z</sup> mutually fight you<sup>z</sup> in Allah's path or you<sup>z</sup> defend/garrison<sup>869</sup>; said they<sup>z</sup>: if<sup>870</sup> we know a fight surely (*would have*) *ettaba'a* (*closely-followed*) you<sup>b</sup> we; they for the disbelief then-day nearer than they (*are*) for the belief; they<sup>z</sup> say by their mouths what (*is*) not in their hearts; and Allah (*is*) knowinger by what they<sup>z</sup> conceal.  
 وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فِقْتُلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾
168. Who<sup>f</sup> said they<sup>z</sup> for their brothers and sat: had they<sup>z</sup> obeyed us (*they would have*) not (*had been*) killed they<sup>z</sup>; let-say [*you*]: so let-avert *a'n* (*off*) your<sup>n</sup> selves<sup>w</sup> the death *en* (*if*) you<sup>c</sup> were *ssa'dequeena* (*always-truth-enforcers*).  
 الَّذِينَ قَالُوا لِأَخَوَيْهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾
169. And let-not assuredly<sup>871</sup> reckon [*you*]: whom<sup>f</sup> they<sup>z</sup> (*had been*) killed in Allah's path (*are*) dead, rather (*they*)  
 وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ

<sup>861</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah!*

<sup>862</sup> The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "اتَّبَعَ" not "تابع"

<sup>863</sup> The word "من" in "يَمَن" means "نِعْمَةً يُنْعِمُهَا" That a "boon He graces it!"

<sup>864</sup> The word "بعث" in "ابعث" carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted!*

<sup>865</sup> The word "يزكِّيهم" here means, and Allah is knowinger, [*he*] *reforms the ill-creeds of them!* See التفسير والناسان

<sup>866</sup> See the *Lexicon* attached to this Translation for "*hekma*!"

<sup>867</sup> The word "اننى" is a multi-meaning *adverbial* particle: *wherefrom, when, how-so, where!*

<sup>868</sup> It goes without saying of course Allah knows everything *before it ever happens!* But *this* knowledge is a "public" knowledge, so that *no one denies* all its facts, so that its *recompense is* and *appears* to be *rightly due!*

<sup>869</sup> That is you *garrison* on the Muslims' *side, enlarging* our numbers in the sight of the enemy!

<sup>870</sup> See footnote 706 above regarding "إلى"

<sup>871</sup> The word "*assuredly*" here is used to *intensify* the word "*count*," as the Arabic is "تحسبن" *intensive!*

(are) *abya'on*<sup>872</sup> (living/alive) *enda* (by munificence of/by Rule of) their Lord (being) provided they<sup>z</sup>.

اللَّهُ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرَزِّقُونَ ﴿١٦٦﴾

170. Rejoicers they<sup>z</sup> (are) by what *aa'tahum* (accorded/-allotted them) Allah of His munificence; and *yestabsheeroona*<sup>873</sup> (they<sup>z</sup> seek pleasant tidings) by whom<sup>r</sup> not they<sup>z</sup> joined by them from their behind; that not a fear (*is*) on them and neither they sadden.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٧﴾

171. *Yestabsheeroona*<sup>874</sup> (they<sup>z</sup> seek pleasant tidings) by a boon<sup>w875</sup> from Allah and a munificence; and verily Allah wastes not the believers' remuneration.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٦٨﴾

172. Who<sup>r</sup> *estajabo*<sup>876</sup> (they<sup>z</sup> favorably-answered) for Allah and the messenger from after what betided them the ulcer for whom<sup>r</sup> *absano* (they did the most desirable and delighting act) of them and *ettaqaw* (they had reverentially guarded not to displease Allah) (*is*) a great remuneration.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٦٩﴾

173. Who<sup>r</sup> said for them the mankind: verily the mankind *qad* (they already and affirmatively) gathered for you<sup>b</sup> (to fight you<sup>b</sup>) so *ekbshaw* (let-you<sup>z</sup> reverently-fear) them; then (*that*) increased them a belief; and said they<sup>z</sup>: Allah (*is*) our sufficiency<sup>877</sup>, and (*is*) *ne'ama* (most excellent) [He] The Custodian<sup>878</sup>.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٠﴾

174. So they<sup>z</sup> transposed<sup>879</sup> by a boon<sup>w880</sup> from Allah and munificence; not touched them an ill and *ettaba'o* (closely followed they<sup>z</sup>) Allah's gratification and Allah (*is*) possessor (of) munificence, great.

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَتْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧١﴾

175. Verily only *tha'lekum* (he-afar-collective-you/that) the Satan frightens<sup>881</sup> his *aw'leya*<sup>882</sup> (guardians/allies); so

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ

<sup>872</sup> The word "أحياء" is *subjective, masculine, plural noun*! It means: *they who are alive*! The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!

<sup>873</sup> The word "استبشروا" means (a) *he sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

<sup>874</sup> Ibid!

<sup>875</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

<sup>876</sup> The word "استجابوا" is *answered plus made available* what was requested, i.e. "favorably-answered"

<sup>877</sup> The word "حسبنا" = "في حسبنا" مصدر = "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

<sup>878</sup> There is no proper conventionally acceptable English word for "وكيل," meaning: (1) Allah, when preceded by the article "The," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a legal representative, who really practices Law, and generally stays within its confines, on behalf of some one; (3) the deputy (political representative) of some one who takes full responsibility on behalf of the one who deputizes; (4) the keeper of the affairs of some one else. So, perhaps "custodian," is the best to really depict what the real sense of a "Wakeel" is or should be!

<sup>879</sup> The word "انقلبوا" = "they transposed," means they betook themselves returning!

<sup>880</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

<sup>881</sup> The Arabic phrase "frightens awleya'abo" is made up of two words: (a) "frightens" and (b) "awleya'abo." Part (a) means *he instills fear*; and part (b) means *his supporters*. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the "Jihad" with the Prophet (SAWS) and his companions. Or, some say, those who were actively engaged in fighting the prophet and his companions, such as Abu Sufyan at the time! Thus, such active fighters, against the Prophet and his companions, were vainly trying to instill fear among some of the Prophet's companions!

<sup>882</sup> The word "ولياء" could also mean: friends, protectors!



let-not fear them you<sup>z</sup> and let-fear [Me]<sup>883</sup> you<sup>z</sup> *en(if)* you<sup>c</sup> were believers.

أُولَئِكَ فَلَا تَخَافُوهُمْ وَخَافُونَ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٧٥﴾

176. And let-not sadden you<sup>s</sup> who<sup>r</sup> they<sup>z</sup> mutually<sup>884</sup> vie in the disbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter<sup>w</sup> and for them (*is*) a great torment.

وَلَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي  
الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
يُرِيدُ اللَّهُ أَلَّا تَجْعَلَ لَهُمْ حِظًّا فِي  
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧٦﴾

177. Verily who<sup>r</sup> purchased they<sup>z</sup> the disbelief by the belief never they<sup>z</sup> harm Allah a thing; and for them (*is*) a painful torment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ  
لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٧٧﴾

178. And let-not assuredly<sup>885</sup> reckon who<sup>r</sup> they<sup>z</sup> disbelieved that only We protract for them *khayron* (*choicer/superior/worthier*) for their selves<sup>w</sup>; verily what We protract for them to *yazdado*<sup>886</sup> (*further-augment they<sup>r</sup>*) sin; and for them (*is*) a humiliating torment.

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا  
نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا  
نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ  
عَذَابٌ مُّهِينٌ ﴿٧٨﴾

179. Not [was] Allah to let the believers on what you<sup>t</sup> (*are*) on [it<sup>x</sup>] (*presently/then*) until [He] distinguishes<sup>887</sup> the *khabeetha*<sup>888</sup> (*bad/evil/ill-natured*) from the good; and not [was] Allah to evince you<sup>b</sup> on the invisible; [and,] but Allah *yajta'bey* (*directly and favorably-chooses*) of His messengers whom<sup>p</sup> [He] wills; so let-believe you<sup>z</sup> by Allah and His messengers; and *en(if)* you<sup>z</sup> believe and *tattaqo* (*you<sup>r</sup> reverentially guard not to displease Allah*) then for you<sup>b</sup> (*is*) a great remuneration.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى  
مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ  
مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ  
يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ  
فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا  
وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٧٩﴾

180. And let-not assuredly reckon who<sup>r</sup> they<sup>z</sup> stint by what *aa'tahum* (*accorded/allotted them*) Allah of His munificence that (*it<sup>x</sup> is*) *khayran*<sup>x</sup> (*choicer/superior/-worthier*) for them, rather it<sup>x</sup> (*is*) evil for them; (*to be*) affirmably collared they<sup>z</sup> (*by*) what they<sup>z</sup> stunted by [it<sup>x</sup>] The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; and for Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> heritage/-inheritance; and Allah by what you<sup>z</sup> work (*is*) Proficient.

وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا  
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا  
لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ  
مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ  
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨٠﴾

181. *Laqad* (*verily, already and affirmatively*) heard Allah say (*of*) whom<sup>r</sup> said they<sup>z</sup>: verily Allah (*is*) indigent and we (*are*) rich; We shall write what said they<sup>z</sup>; and their killing (*of*) the prophets by other than a right;

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا  
إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ  
مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

<sup>883</sup> The letter “ن” in “خافون” by Arabic (*Linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “خافون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

<sup>884</sup> This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam!

<sup>885</sup> The word “assuredly” is used here to intensify the word “إحسين”

<sup>886</sup> The word “يزداد” implies greater intensity, and اللّٰه says it is “البلغ” So further is prefixed for this purpose!

<sup>887</sup> Such “distinguishing” is not for Allah’s sake, because Allah already knows that! It is for public knowledge! That is so that all concerned as well as others will know on surety basis!

<sup>888</sup> The word “natured” is an adjective, meaning: having the temperament of a specific kind!

and [We] say: let-taste you<sup>z</sup> torment (of) the burning.

182. *Tha'leka* (*that-afar-it/that*) (*is*) by what advanced-she<sup>y</sup> your<sup>n</sup> hands<sup>w</sup> and verily Allah (*is*) surely not *dhallamen*<sup>889</sup> (*iterative injustice-doer*) for the *abee'de*<sup>890</sup> (*worshippers/submitters/slaves*).

183. Who<sup>r</sup> they<sup>z</sup> said: verily Allah covenanted to us that not we believe for a messenger until *ya'ateena* ([*he*] produces/comes to us) by a sacrificial offering<sup>x</sup> eats it<sup>x</sup> the fire<sup>w</sup>; let-say [*you*]: *qad* (*already and affirmatively*) came (*to*) you<sup>b</sup> messengers of before me by the evidences<sup>w</sup> and by which<sup>x</sup> you<sup>c</sup> said; so wherefore you<sup>z</sup> killed them if you<sup>c</sup> were *ssa'deqeena* (*always truth enforcers*).

184. So *en* (*if*) they<sup>z</sup> denied you<sup>g</sup> so *qad* (*already and affirmatively*) (*had been*) denied messengers of before you<sup>g</sup> came they<sup>z</sup> by the evidences<sup>w</sup> and the *zobore*<sup>891</sup> (*writs of exhortations and admonitions*) and the book, the illuminator.

185. Everyself<sup>w</sup> (*is*) a taster<sup>w</sup> (*of*) the death; and verily only (*you<sup>z</sup> shall be*) fulfilled<sup>892</sup> your<sup>n</sup> remunerations The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; so whoever [*he*] (*had been*) budged-a'n (*off*) The Fire<sup>w</sup> and [*he*] (*had been*) admitted (*into*) the Paradise<sup>w</sup> then *qad* (*already and affirmatively*) [*he*] won; and not the life<sup>w</sup> (*of*) the world<sup>w</sup> except a *mata'ao*<sup>893</sup> (*resource of a transitory worldly delights*) (*of*) the beguilement.

186. Surely (*shall be*) assuredly<sup>894</sup> essayed you<sup>z</sup> in your<sup>n</sup> possessions and your<sup>n</sup> selves<sup>w</sup>; and surely assuredly (*shall*) hear you<sup>z</sup> from whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded-/allotted*) the book of before you<sup>b</sup> and from whom<sup>r</sup> they<sup>z</sup> partnered (*deities with Allah*) much annoyance; and *en* (*if*) *tassbero* (*you<sup>z</sup> hold on patiently*) and *tattago* (*you<sup>z</sup> reverentially guard not to displease Allah*) then verily *tha'leka* (*that is*) of the matters' resolve.

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾  
ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ  
اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٣﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا  
أَلَّا نُرْسِلَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا  
بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ  
جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ  
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن  
كُنْتُمْ صٰدِقِينَ ﴿١٨٤﴾

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ  
مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ وَإِنَّمَا  
تُؤْفَوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ  
فَمَن زَحٰزَحَ عَنِ النَّارِ وَأُدْخِلَ  
الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيٰوةُ  
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ  
وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِّنَ  
الَّذِينَ أُوتُواْ الْكِتَابَ مِّن  
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ  
أَذًى كَثِيرًا وَإِن تَصْبِرُواْ وَتَتَّقُواْ  
فَإِنَّ ذَٰلِكَ مِّنْ عِزِّ الْأُمُورِ ﴿١٨٧﴾

<sup>889</sup> The word *dhallamen*=“ظلام” means *iterative injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit one's self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating the bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

<sup>890</sup> The word “عبيد”=“*slaves, worshippers, submitters*” means *all Allah's creatures of humans or Jinn*! So, if they are *His* “عبيد,” then no one else “owns” them, hence they *are all free* from any human bondage!

<sup>891</sup> The word “الزبر” = “الكتب” that is *writes*! For “الزبر” = “الكتب,” see التاج!

<sup>892</sup> The word “توفى” in “توفون” from “الوفاء” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*! So, “توفى” means to be *endeavored and gathered the last part of an obligation and fulfilled it*!

<sup>893</sup> See *Lexicon* attached to this *Translation* or footnote 632 above for “متاع”=“*mata'a*!”

<sup>894</sup> The “ل” in “لَتُبْلَوْنَ” and in “لَتَسْمَعُنَّ” all are *juratory* “ل”=“*القسم*” amounting to=“*التأكيد*,” i.e. *affirmation*, expressed in both cases by “*assuredly*”!

187. Andedh(when) took Allah *meethaqa*<sup>895</sup> (ratified-covenant)<sup>x</sup> whom<sup>r</sup> oto (they<sup>z</sup> had been accorded/allotted) the book<sup>x</sup> surely assuredly<sup>896</sup> manifest it<sup>x</sup> you<sup>z</sup> for the mankind and let-not you<sup>z</sup> conceal it<sup>x</sup>; then *nabatha* (slightly-forsook) it<sup>x</sup> they<sup>z</sup> beyond<sup>897</sup> their backs and they<sup>z</sup> purchased by it<sup>x</sup> a little price; so wretched what they<sup>z</sup> purchase.

188. Let-not [you<sup>s</sup>] assuredly reckon whom<sup>r</sup> they<sup>z</sup> exult/-rejoice by what they<sup>z</sup> *atan*<sup>898</sup> (come-out) and they<sup>z</sup> love that they<sup>z</sup> (are/be) praised by what they<sup>z</sup> not (have/had) done, so let-not assuredly [you<sup>s</sup>] reckon them by a *mafaza'ten*<sup>899</sup> (rescue-achievement) of the torment; and for them (is) a painful torment.

189. And for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and Allah over every thing (is) Omnipotent.

190. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation and varying of the day and the night, (are) surely *Aya'ten*<sup>w</sup> (signs/proofs) for the *albab's*<sup>900</sup> (hearts-intellecs)'s possessors.

191. Who<sup>r</sup> they<sup>z</sup> remember Allah (manneristically)<sup>901</sup> standing and sitting and on their sides and they<sup>z</sup> rethink in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation: (O), our Lord [You<sup>s</sup>] created this<sup>x</sup> not falsely *subhana*<sup>902</sup> (hallowedly and marvelously we deem You<sup>s</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>s</sup> so let-preclude us [You<sup>s</sup>] from The Fire's<sup>w</sup> torment.

192. (O), our Lord, verily You<sup>s</sup> whom<sup>p</sup> [You<sup>s</sup>] admit (in) The Fire<sup>w</sup> then *qad* (already and affirmatively) disgraced him [You<sup>s</sup>] and not for the *dha'lemeena*<sup>903</sup> (injustice-doers) (are) of succorers.

193. (O), our Lord verily we heard a caller calling for the belief that: let-believe you<sup>z</sup> by your<sup>n</sup> Lord; so we

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا  
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا  
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُغِيسَ مَا  
بَشَرُوا

لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا  
آتَوْا وَتُحِبُّونَ أَنْ تَحْمَدُوا بِمَا لَمْ  
يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ بِمَفَازَةٍ مِّنَ  
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

إِنَّ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا  
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي  
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا  
خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ  
فَقِنَا عَذَابَ النَّارِ

رَبَّنَا إِنَّكَ مَن تَدْخُلُ النَّارَ فَقَدْ  
أُخْزِيتُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي

<sup>895</sup> The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this *Translation*!

<sup>896</sup> See footnote 848 above only here in respect to “لتبيِّننه”

<sup>897</sup> The word “وراء” means: (1) “يُذَوْنَ وَرَاءَهُمُ الْآخِرَةُ”، مثلاً: أو يذوون عليه، لا يُقَدَّرُ عَلَيْهِ، “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة”. (2) “القدَّام أو بعد الخلف للأمر العظيم الذي لا يُقَدَّرُ عَلَيْهِ، مثلاً: أو يذوون وراءه”، (3) “ولد الولد”. So, here *beyond* (not behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!

<sup>898</sup> The word “آتوا” = “come out” = “become known,” because they (*the hypocrites or those who love to be praised for what they did not do*), they “come out” with their happy announcements, after the Prophet (SAWS) went out in the *Jihad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they “justified” to the Prophet (SAWS) their stay behind!

<sup>899</sup> The word “مفازة” = “منجاة”، meaning rescue-achievement! For the meaning of “مفازة” = “منجاة”، see *التاج*!

<sup>900</sup> See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of “ذو الأبواب”=the *albab's* possessors!

<sup>901</sup> *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English!

<sup>902</sup> The word “subhanaka”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

<sup>903</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”



believed;(O),our Lord so let-forgive [You<sup>r</sup>] for us our offenses and let-expiate [You<sup>r</sup>] a'n (off) us our misdeeds and *tawaffana* (let-receive us You<sup>s</sup> before dying) with the *abra're*<sup>904</sup> (dutiful-people).

194. (O),our Lord and *aa'tena* (let-accord/ allot us [You<sup>r</sup>]) what [You<sup>r</sup>] promised us over/on Your<sup>t</sup> messengers; and let-not disgrace us [You<sup>r</sup>] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; verily You<sup>g</sup> not unfulfill the appointment.

195. So *estajaba*<sup>905</sup> (favorably-answered) for them their Lord; surely I waste not a work of a worker of you<sup>b</sup> [of] a male or a female some (of) you<sup>b</sup> of some; so who<sup>r</sup> emigrated they<sup>z</sup> or (had been) driven they<sup>z</sup> from their homes<sup>w</sup> and (had been) annoyed they<sup>z</sup> in My path and mutually fought they<sup>z</sup> and (had been) killed they<sup>z</sup>, surely [I] (shall) assuredly<sup>906</sup> expiate a'n (off) them their misdeeds; and verily [I] assuredly (shall) admit them (into) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, a reward from *ende* (by munificence of/ by Rule of) Allah; and Allah has *husno* (desirable and delighting) the reward<sup>907</sup>.

196. Let-not assuredly deceive you<sup>g</sup> *taqallobo* (iterative transpose) whom<sup>r</sup> they<sup>z</sup> disbelieved in the *bela'de*<sup>w</sup> (region/ country/ community).

197. A little *mata'aon*<sup>908</sup> (resource of a transitory worldly delight); afterwards their abode/lodging (is) Hell<sup>w</sup> and wretched (is) the *meha'de* (bed/ cradle/ place of abode).

198. But whom<sup>r</sup> *ettaqaw* (they<sup>z</sup> had reverentially guarded not to displease Allah) their Lord for them (are) paradises<sup>w</sup> /gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> *nozolan*<sup>909</sup> (hospitality-abode) from *ende* (by munificence of/ y Rule of) Allah; and what Allah has (is) *khayron* (choicer/ superior/ worthier) for the *Abra're* (dutiful-people).

199. And verily of the book's folks surely who<sup>p</sup> [he] believes by Allah and what (had been) descended to you<sup>b</sup> and what (had been) descended to them *kha'she'eena*<sup>910</sup> (they who: totally subdued their body, sight and sound,

لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رِسْلِكَ وَلَا نَحْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتُمْ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّزِنَ هَاجِرُوا وَآخِرُجُوا مِنْ دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِ وَقَتَلُوا وَقَتَلُوا لَا تُكْفِرْنَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلْنَهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٧﴾

مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٨﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٩﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا

<sup>904</sup> See the *Lexicon* attached to this Translation for full elaboration on this great word.

<sup>905</sup> The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

<sup>906</sup> The "ل" in "لا تكفرون" and in "لا تدخلن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

<sup>907</sup> The beauty reward is either Allah's pleasure or the Paradise or both!

<sup>908</sup> See footnote 881 above regarding "mata'al"

<sup>909</sup> The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

<sup>910</sup> The word "خاشعين" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word "خشوع" in "خاشعين" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior! However, "خشوع" denotes submission or subduing of sight and sound as well! So "الخاشعين" are those who had totally subdued their body, sight and sound! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر and اللسان!

bow in the Prayer) (are) for Allah not they<sup>z</sup> purchase<sup>911</sup> by Allah's *Aya'te*<sup>w</sup> (messages/statements) a little price; those for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; verily Allah (*is*) swift (*in*) the accounting.

أَنْزَلَ إِلَهُمُ خَشَعِينَ لِلَّهِ لَا  
بَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣٣﴾

200. O you, who<sup>r</sup> they<sup>z</sup> believed *essbero* (let-hold on you<sup>r</sup> patiently) and *ssa'bero* (let-best you<sup>r</sup> your foes in patience) and *ra'betto* (let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await you<sup>r</sup> the Prayer) and *ettaqo* (let-reverentially guard you<sup>r</sup> not to displease) Allah *la'allā* (craving currently unavailable deed that/perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا  
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٤﴾

12. And for you<sup>b</sup> a half (*of*) what left (*of estate*) your<sup>n</sup> spouses (*wives*) *en* (*if*) not was for them<sup>y</sup> a child<sup>912</sup>; then if was for them<sup>y</sup> a child then for you<sup>b</sup> the quarter of what they<sup>y</sup> left (*of estate*) from after a will<sup>w</sup> they<sup>y</sup> will by it<sup>w</sup> or a debt; and for them<sup>y</sup> the quarter of what you<sup>z</sup> left (*of estate*) if not was for you<sup>b</sup> a child; then *en* was for you<sup>b</sup> a child then for them<sup>y</sup> the eighth of what you<sup>c</sup> left (*of estate*) from after a will<sup>w</sup> you<sup>z</sup> will by it<sup>w</sup> or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*<sup>w913</sup> (decendent's possessions but no immediate relatives)<sup>w</sup> or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they<sup>z</sup> were more than *tha'leka* (*that-afar-it/that*) then they (*are*) partners in the third from after a will<sup>w</sup> (*being/ to-be*) willed by it<sup>w</sup> or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinder from Allah; and Allah (*is*) Omniscient, Forbearer.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ  
إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ  
لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا  
تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ  
بَهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا  
تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ  
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ  
مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ  
تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ  
رَجُلٌ يُوْرَثُ كَلِيلَةً أَوْ امْرَأَةً  
وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ  
ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ  
بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ  
مُضَارٍّ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ  
حَلِيمٌ ﴿٣٥﴾

13. *Telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Allah's limits; and whoever [*be*] obeys Allah and His messenger [*He*] admits him (*into*) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (*are*) in it<sup>w</sup>; and *tha'leka* (*that-afar-it/that*) (*is*) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣٦﴾

<sup>911</sup> This is in contrast to some people of the book, some rabbis for example, who uses Allah's *Ayat* to take little price, i.e. they exchange the *Ayat* for a paltry of money!

<sup>912</sup> The word “ولد” applies to a “son” or a “daughter!” See الهادي!

<sup>913</sup> The word “kalalah”= “كَلَالَة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “kalalah”= “كَلَالَة” (2) any deceased person who has no living biological parents, nor children, his left property is “kalalah”= “كَلَالَة” The “kalalah”= “كَلَالَة” is by “heir” or “heirs” or the left (after death) property. (3) Also, “kalalah”= “كَلَالَة” is a noun for other than father and son of the heirs.